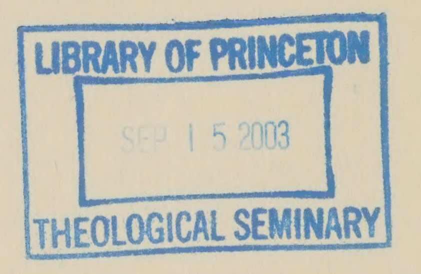
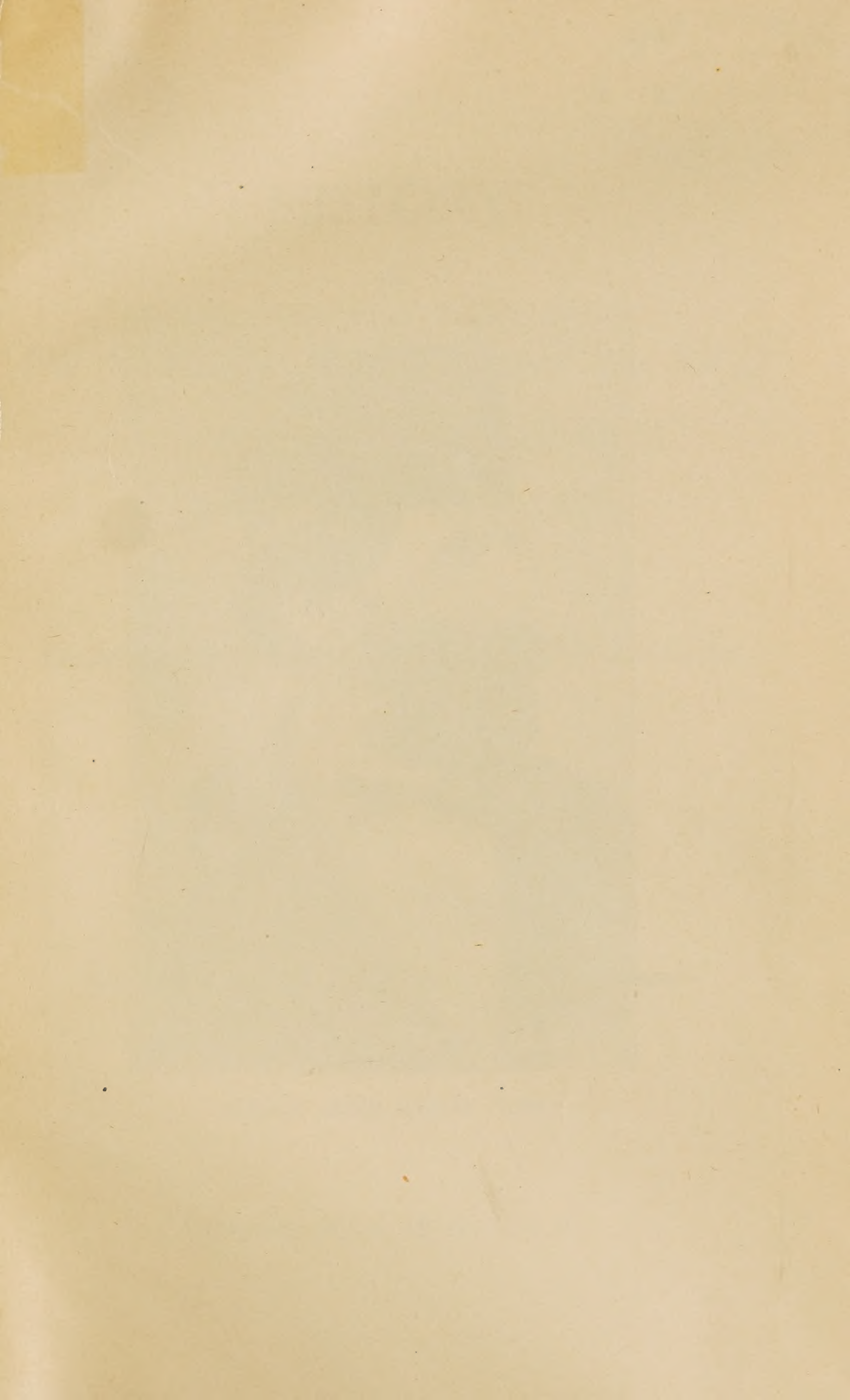
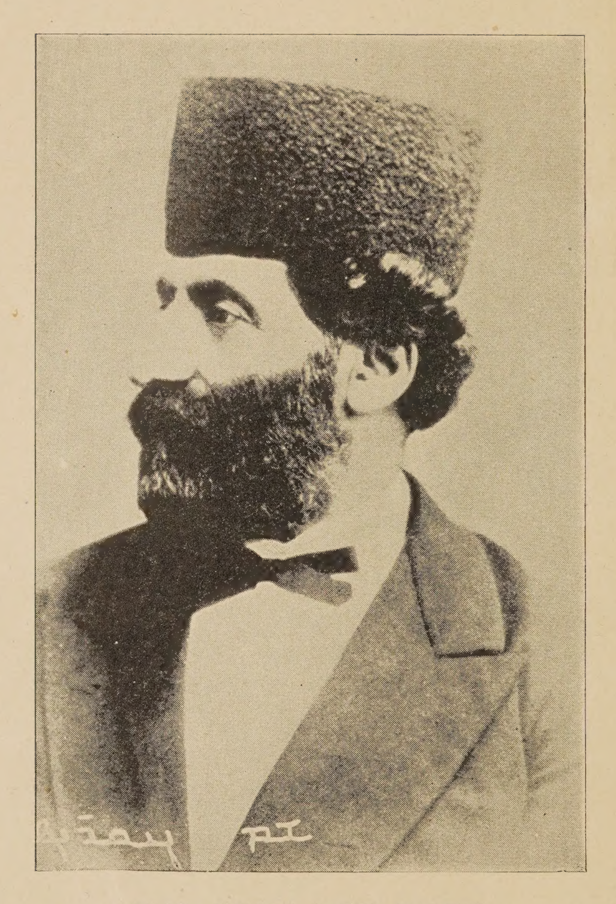



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PROF. GEORGE DAVID MALECH.



HISTORY

OF

The SYRIAN NATION *and the* OLD EVANGELICAL-APOSTOLIC CHURCH *of the* EAST

FROM REMOTE ANTIQUITY TO THE PRESENT TIME

BY PROF. GEORGE DAVID MALECH

OF URMIA, PERSIA

AFTER HIS DEATH EDITED WITH NUMEROUS PICTURES
AND ILLUSTRATIONS BY HIS SON

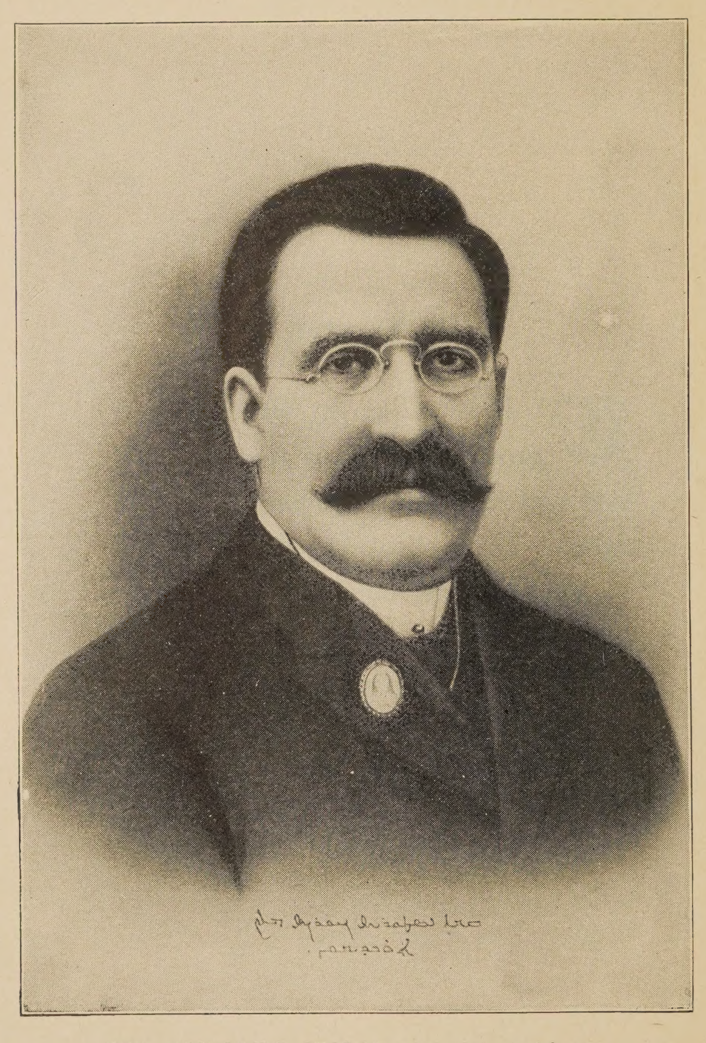
THE REVEREND NESTORIUS GEORGE MALECH, ARCHDEACON

MINNEAPOLIS, MINN., U. S. A.

Dedicated

TO all, who like my blessed father, are interested in the resuscitation and renewal of the persecuted Old Syrian Evangelical-Apostolic Church of the East, this volume is respectfully dedicated by the editor,

Nestorius George Malech.



REV. NESTORIUS GEORGE MALECH, Archdeacon.

PREFACE.

THE author of this book is my dear, highly beloved and blessed, now departed father, Professor *George David Malech*. Up to this time there has not existed a history of the Syrian Nation and church, although good material for such a work was in existence. And my father, seeing the necessity for such a work for the benefit of his own people and church, felt a great desire to remedy this want and write a history of his own nation and church.

For a long time he had made preparations, and during the last fifteen years of his life he was occupied in producing this work.

When the manuscript was ready, he decided to go with me to America to get the work printed in Syriac for the Syrians, and in English for the benefit of the Christians in the West, to give them information about the Syrians, their church and their work for Christ, and the great and bloody persecutions they have gone through for the love of Christ and the confessing of His holy name.

We left our home in the city of Urmia, Persia, May 27th, 1909, and on the road we met with a serious accident which caused the death of my beloved father; we had a runaway on those rugged and almost impassable roads. My father, my sister and myself were thrown out of the wagon and got hurt, my sister and myself but slightly, but my father got a shock in the head from which he died in the city of Tiflis, Russia, on the 15th of June, 1909. His last words were: "My dear son, go on, continue this work; God will help you and open up the way for you."

I did as my dear father commanded me with faith in our Lord, and I came to Chicago, Illinois, U. S. A. I spoke to my friends about this matter, and they advised me to show the manuscript to learned men in the higher institutions of learning and get their judgment concerning my book. I followed their advice; have shown the manuscript to specialists in oriental lore, such as Prof. Dr. Luckenbill, of the University of Chicago (who kept and inspected the manuscript for several weeks); Prof. Dr. Olaf Tofteen, of The Western Theol. Seminary, Chicago; President A. W. Harris and Prof. Dr. Eiselein, of the Northwestern University, Evanston, Ill., and other learned doctors in Chicago.

These highly esteemed and learned gentlemen who are well qualified to pronounce judgment in this matter, have declared my book to be of great value to Semitic scholars, historians and educated people generally and have expressed their desire to see it printed and made accessible to

the English-speaking world. The testimonies of these honorable doctors are printed in this volume.

The original manuscript is written in the modern Syriac, my native language, and, not knowing the English sufficiently, I translated it into the Norwegian, which I know better, and I was so successful as to secure the aid of a learned lady, Miss Ingeborg Rasmussen, M. D., of Chicago, to translate it into good English, and another educated lady, Miss Cherrie M. Sly, also of Chicago, has done the stenographic work. To both ladies mentioned I wish to express my cordial thanks.

I am also thankful to the following Syrians: Rev. Hido Ablahat, Mr. Paul Nuia, Dr. J. S. Alamsha, M. D., Dr. Johnson and Isaac Adams, M. D. for the assistance rendered me in translating.

And then, when I had the whole work translated into English and typewritten, I needed somebody who could read the original and was well versed in oriental history and geography, to revise the whole book, correct errors and misprints and put it in good shape. I applied to my friend and dear brother, the Rev. A. H. Gjevre, of Grand Meadow, Minn., whom I have known for fourteen years. He is a good friend of the Syrians, has been a member of the Syrian Mission Committee and has served as its secretary for many years. He has done editorial work for me before, is well acquainted with many oriental languages and is in possession of a good knowledge of oriental history and geography. A few years ago he translated from the ancient Syriac the "Doctrine of Addai, the Apostle," a very interesting and good work from the earliest days of Christianity. His faithful translation, together with valuable notes, were of great help to me, when I translated those portions of the same work which are incorporated into my father's book.

In spite of his pressing work as a pastor, my old friend finally consented to do this hard and painstaking work for me, and he has done it conscientiously and with great care, because he loves the truth and desires to serve the kingdom of God and work for everything that furthers the cause of knowledge and science and the true welfare of men.

He has, indeed, helped me much, has done the revision work well, and I owe him my best and warmest thanks.

Valuable aid has also been rendered me by the editor of "Lutheraneren," the Rev. Th. Eggen, for which I express my heartiest thanks.

I further wish to express my best thanks to Mr. A. M. Sundheim, assistant manager of the Augsburg Publishing House, for his excellent advice and for his help in procuring the engravings for this work. Also I feel much indebted to everybody in the Augsburg Publishing House who in one way or another has assisted me in having this book published.

In conclusion, I especially extol and praise the name and goodness of our Heavenly Father who so graciously has opened the way for me among the good people here in the western world, and has thus caused the wish and command of my blessed father to be realized in the publication of his book in the beautiful world-language of the English-speaking nations, and I hereby commend this literary treasure from the eastern world to the just judgment and favorable reception of all the educated

and intelligent people who speak and understand English, with the prayer that they will buy it, read it, study it, and thus learn to know how their brethren and sisters in Christ our Savior among the Syrians have suffered, prayed and died for the confession of His glorious name. Please do this, my friends! That will help you to realize how happy you are under Christian rule in this glorious and blessed country, the United States of America; and it will help me to get the necessary means to publish this same history in the original for my poor and persecuted Syrian brethren and also to publish a larger work by my father on the kingdom of Persia, in several volumes.

Under God's wonderful guidance and grace this wish may also become realized.

NESTORIUS GEORGE MALECH, Archdeacon.

Minneapolis, Minn., October 26th. 1910.



A SHORT BIOGRAPHY OF PROF. MALECH.

PROFESSOR George David Malech, the author of this book, was born in the year 1837 of Syrian parents, in the village of Supurgan, in the province of Azerbaijan, in northwestern Persia and lived to be seventy-two years of age. He belonged to an excellent family, one of the foremost of his nation, and had the advantages of a good education. He studied theology at the Mission College at Seeri, Urmia, and graduated in the year 1855. He became a true Christian while he was at school, and in more than fifty years he was occupied with work for the kingdom of God as a preacher and teacher. He worked in the province of Salmas and in the cities of Ispahan, Tabriz and Teheran, the capital of Persia, in Afghanistan and many other places in Persia and elsewhere.

For several years he was a professor of oriental languages and literature at the Presbyterian Mission College in Urmia. He had made extensive journeys to preach the gospel of Christ and work for the true welfare of mankind. Thus he visited the ruins of Babylon and Nineveh, the far-off India, and even Norway, where he made many friends, and afterwards he sent his son, the editor of this volume, to Christiania, Norway, to get a good Christian education, and become qualified for mission work.

Prof. Malech was a gifted man, and during his long and useful life he had acquired an extensive and thorough knowledge of many languages, oriental and occidental, and besides, he was practical and tried always to use his great knowledge and experience for the benefit of his fellowmen. And on that account he was highly esteemed and loved by all who learned to know him, not only the Christians, but the Jews and Mohammedans as well.

On account of his honesty, his love of truth and his impartiality, his practical and theoretical wisdom and his profound knowledge of law (the Christian and the Mohammedan), he was greatly sought as an advocate and a judge. His judgment was appealed to, and his decision was

regarded as final. He has written a "Synhadus," or law book, for the Syrians. And at an annual meeting of the Presbyterian church he was as a distinction of honor chosen unanimously a member of their legal committee for life. His knowledge and his Christian and human virtues made his home like the home of a patriarch. In the last fifteen years of his life he felt that his strength began to decline, and he did not like to have his knowledge buried with him, but as a good and wise man he desired to serve his fellowmen by the precious gifts God had given him and therefore he, through a diligent use of his time, succeeded in writing three great literary works, to-wit: I. The law book mentioned for his own people. II. The present history of his own nation and church. III. A great work on the history of Persia.

Intending to get these last two works translated and printed here in this country, he left his home in Urmia, Persia, in company with his son, Rev. N. G. Malech, and his daughter, Sarah, on the 27th of May, 1909, and close by the boundary line between Persia and Russia they met with a serious accident which caused the death of Prof. Malech. The horses ran away, and Prof. Malech, son and daughter were thrown out of the wagon, and Prof. Malech got a shock in the head from which he died in a hospital in the city of Tiflis in the Russian Caucasus on the 15th of June, 1909, at 10 o'clock A. M., and was buried in the German Lutheran cemetery where he rests till the glorious resurrection morn.

A great multitude of people were gathered on that day to show him the last honors. The Syrians, living in Tiflis, had up to that time no burial place of their own, but a rich Syrian in Tiflis offered 1,000 rubles in Russian money to buy a cemetery for the Syrians, the said cemetery to bear the name of Professor Malech.

Thus this good man and servant of the Lord was suddenly taken away from his earthly pilgrimage to his rest and reward in the paradise of God. A heavy sorrow and gloom was cast upon his family and his many relatives and friends who esteemed and loved him highly as a good and wise man, a father and spiritual leader who had served his God, his people and his country by his great gifts, his knowledge and his good Christian example and life. Therefore he was loved by Christians, Jews and Mohammedans; for a person who walks faithfully in the footsteps of Jesus Christ is sure to win the love, affection and respect of all who come in contact with him whether they are his coreligionists or not.

Truly, his family, his people and his country have, in the departure of Prof. Malech, lost a good, loving and warm-hearted father and friend;

but our loss is his gain. He has gone home to rest in the bosom of the Savior for whose sake he had been a stranger and a sojourner in this world, preaching, praying and testifying about the goodness of the Lord that he might win sinners into the fold of Christ. And many a poor sinner has been won through his life and his testimony, for he was full of love, meekness, mercy and patience, a good preacher and a faithful Christian soldier and an advocate and a sincere judge who always stood firm on the side of truth and righteousness.

He leaves wife, two sons, and four daughters. The oldest son, David George Malech, and three sisters live in Persia, and the youngest son, the Rev. N. G. Malech, and daughter, Sarah, now live here in America.

We will close this biography with the inspired words of Daniel 12:3: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Blessed be the memory of Professor Malech!

Mar. Ephraim, the bishop of the Syrian Ev. Apostolic Church, at Urmia, Persia, Sept. 1st, 1910.



REV. A. H. GJEVRE
Grand Meadow, Minn.

INTRODUCTION.

THE original manuscript of this "History of the Syrian Nation and Church" is written by Professor George David Malech in the modern Syriac language. And when it was translated into English and typewritten, the Rev. G. N. Malech asked me to revise the whole work and correct errors and misprints, so that the translation might become as faithful a rendering of the original as possible. But this required a careful and conscientious work, because the original is written by a very learned man, has quotations from sources in different oriental languages, and contains a great amount of difficult personal and geographical names which hardly anyone can write correctly, unless he is able to read the original manuscript in Syriac, and also understands the Arabic language. I would not have taken upon me this great and difficult task, had it not been for the reason, that I know that this historical work will be welcomed by oriental scholars, historians, and educated people generally, as it will be a source from which historians can draw, since Prof. Malech has had opportunity to get hold of historical documents which have been hidden to the western world. And personally I wish to see that this literary production, on which Prof. Malech has been working for fifteen years, should not be buried with him, but come to the light and serve as a monument to perpetuate the memory of the learned author whose noble and warm-hearted Christian personality has been a shining light in western Persia.

But it has not been easy for me to do this revision-work besides the work in my congregations. It is by no means easy to edit a posthumous literary work like this. I have always tried to do justice to the venerable departed author. We must remember that he was an oriental, belonging to the Syrian people, and writes from his oriental point of view. And I am glad that he does. We have to be thankful that we can get a historical work like this from an oriental Christian who was a great linguist, and had traveled much in Persia, ancient Babylonia, Assyria, and India, and had visited the ruins and remains of the great cities and edu-

cational centers of the ancient world. If anyone was qualified to write a history of the Syrian Nation and Church, it was Prof. Malech.

And now concerning my special work. I wanted to have the personal and geographical names transliterated faithfully from Prof. Malech's own manuscript, so that we can get them just as they are in the original. And I have myself carefully read them in the original, in order to get the right pronunciation, and not a distorted name that has no conformity with the original at all. It is all-important that we western people acquire the right way of writing and pronouncing the oriental names of persons and places. We could easily adduce several geographical names from Palestine, f. e., which have been incorrectly written in books and on maps by older authors, but which have been corrected later by travelers who have known the language of the natives better, and who have been able to get at the right pronunciation. The manner in which many names of oriental kings, f. e., have been written here in the Occident is decidedly wrong and a caricature of the original. In this work I have had to re-write most of the personal names and many geographical names to make them correspond to the original.

The long list of Assyrian kings, fifty-one in all, which Prof. Malech has in this historical work, will, I think, be of great interest to Semitic philologists and historians for more than one reason. I am in possession of several works on Assyria and Babylonia, their language and history, but I have nowhere else seen this list of Assyrian kings which Prof. Malech has succeeded in getting hold of. And what enhances the value of this list of kings is the fact, that we have also the pronunciation of the names, and when many of the kings ruled, and how long they ruled. And I was very anxious to get the right transliteration and pronunciation. It is very difficult, as we know, to get at the right transliteration and pronunciation of the Assyro-Babylonian language so that the savants in Assyriology often guess at it, and frequently correct and contradict each other's mode of pronouncing and transliterating the cuneiform signs. Maybe, that this long king-list, with pronunciation, might become a clue to solve some riddle of the right reading and transliteration of some difficult sign. I wish, however, to hear the judgment of specialists in Assyriology in the matter, as I am no authority in that science.

Further, I have divided the book into chapters and written up the contents. And I have also translated directly from the ancient Syriac that part of this book which treats of the creed and confession of the Syrian Apostolic Evangelical Church, and translated and tried to explain some very difficult dogmatic statements of the Patriarch Nestorius con-

cerning the person of Christ and the Trinity, in order to make his doctrine and the doctrine of the Syrian Church more intelligible to Christians in the West.

It will thus be seen, that it is no easy task I have had to perform as reviser of this historical work. But I do not regret it. On the contrary, I take great pleasure in helping my good friend Rev. N. G. Malech to make this instructive and interesting literary production of his blessed father accessible to the reading public, and I do warmly recommend it to all kinds of readers, learned and unlearned. It is easy and instructive reading. Buy the book and help Rev. Malech to get the necessary means to publish this same history in the original Syriac, so that the Syrians can get information about their own nation and church, their trials, sufferings and vicissitudes through the past centuries.

As this historical work has been inspected and warmly recommended by the foremost specialists in oriental languages, and professors of theology in the best institutions of learning in Chicago, and pronounced to be good, both concerning its contents and its English form, that should be a sufficient guaranty, that the book is of a very high order, and it should consequently secure for it a large sale, both to individuals, and to libraries in public institutions.

If the necessary means could be obtained through the sale of this book, it is the intention of Rev. Malech to translate and publish in English a much larger literary production of his blessed father, namely: a great historical work on the kingdom of Persia, in several volumes. That work ought to be published in English, so that the people in the West could get fresh and new information about the "Land of the Lion and the Sun" by one of the most learned and noble Christian writers in western Persia.

Hoping that this "History of the Syrian Nation and Church" may meet with a favorable reception and be appreciated as a welcome greeting from the oriental world I submit it to the fair judgment of the intelligent reader.

A. H. GJEVRE, M. A.

Grand Meadow, Minn., October 13th, 1910.

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INTRODUCTION.

ALL national histories have been drawn from two sources. The first are the writings on paper, the second the hieroglyphics on stones and plates of baked clay, though there are many parts of the national histories which have no other source except tradition and superstition.

The first and most authentic source of these writings is Old Testament history, which is the Divine speech of God written by His holy prophets. Almost every nation and kingdom has its own history, and so the Syrian nation also had their own historical books emphatically written and descriptive in detail. On account of the frequent persecutions of their hateful and powerful enemies who carried on their plunders and massacres in a merciless manner, our hands are almost empty on this subject. By these people thousands and tens of thousands of copies of our honorable ancestors' writings have been burned; of these were some doctrinal books and various historical and precious works about the birth, origin and conditions of the Syrians, and about their powerful kingdom. Therefore it is very difficult to find the first and true sources of our national history from the writings of our fathers.

But again, in spite of all the damages and losses sustained by these barbarous and cruel enemies, praise be to the Lord, the most true and the first source of all other common writings, is the Old Testament, which tells all about the first ancestors of the Syrians, their kingdom and their condition.

This subject has other sources of information found in the ruins of Beth-Nahrin (Mesopotamia), which was the cradle of mankind. The first and general inhabitants of that land were Semites, Arameans, Babylonians and Assyrians which were the first true ancestors of the Syrians. Stones and plates of the Assyrians were for thousands of years hidden in that cradle and peacefully keeping the history of this nation.

On the other side, some learned and honorable persons from Europe and America, who having given us great occasion for thanking them on account of their great efforts, expenditure of money and sacrifice occasioned by long journeys from their own countries, facing trouble and overcoming difficulties, to Beth Nahrin (Mesopotamia), Turkey, have excavated and dug in the ruins of Babylon, Nineveh and Shushan, and discovered the hidden historical treasures of writings and engravings upon stones, monuments. plates and bricks which related the conditions of the first ancestors of this nation. They are almost synonymous with the holy history of the Old Testament, and especially is this true of some of the sentences and remarks of the Greek and Arabian authors in testifying concerning the antiquity of this nation.

Again, there are some short articles from our own honorable Syrian ancestors which are at hand and tell us about the generations of Shem, from whom the Syrian nation is descended. These ancestors are Jacob from Urhai, Ephrem, Mar Ishu of Basra, Elias Bar Shinaji, Gregorius Bar Hebraus, Shimon Bar Kaja, Babai Bar Nezbani, Yoseph Kazaja, Mar Merota, Bishop of Miphrekot.

CHAPTER I

GENERAL INFORMATION ABOUT THE SONS OF MEN.

About the Habitation of The Sons of Noah.

GENESIS tells us plainly that the sons of Noah after the flood emigrated from the East. They found a beautiful plain in the land of Shinar, and they settled there. Gen. 11:2. Later they became divided into three great branches: Japhetites, Shemites and Hamites. After the division of languages, their children were scattered on the face of the known earth of that day. Japhetites emigrated and settled northwest of their first place of habitation and dwelt in the lands near by the Caspian and the Black Seas and in part of Asia Minor and in all Europe. And thus they removed themselves far away from the cradle of mankind, where they could have been brought up in all piety and religious conviction; instead they sank into deep and degraded heathendom.

Hamites also became scattered into southeastern lands from their first habitation. They occupied Babylon, Canaan, Southern Arabia and Africa. These also sank into darkness of ignorance and worshipped idols.

The Shemites emigrated southeast from their land and dwelt in Assyria, Arabia and in the inner part of Asia proper, which is the center of mankind and the best land in Asia.

About the Habitation of the Children of Shem.

Elam, the first son of Shem, went to the South of Phars (Persia).

Asshur, the second son of Shem, went and built Nineveh, and that country was named after him.[1])

Arpachshad, the third son of Shem, dwelt near the Mount of Ararat. During this time two sons were born to his grandson, Eber; their names were Peleg and Joktan. In the days of Peleg the land was divided. Gen. 10:25.

Joktan and his sons dwelt in the lands located between the Red Sea and the Persian Gulf. Peleg and his sons dwelt near to the joint of a river which flowed into the Euphrates.

1) Semitic philologists assert that Genesis 10:11 teaches that Nimrod was the founder of Nineveh: "He went out from the land of Babylon to Asshur and built Nineveh."—Editor.

Lud, the fourth son, went to Asia Minor and dwelt there and became known as the father of the Lydians.

Aram, the first son, remained in Mesopotamia (Beth-Nahrin). That land was called after his name, Gen. 24:10; 25:20; 31:8; Judges 8, Acts



BIRS-I-NIMRUD, NEAR BABYLON.

2:9. So we see that all these people, though one tribe, one nation, descended from one father, Shem, but on account of the various habitations in their respective countries, they are called Arameans, Assyrians and Chaldeans. But they ought to be regarded as one nation.

CHAPTER II

THE RELIGION OF THE ARAMEANS, ASSYRIANS AND CHALDEANS.

IN the beginning there were two popular religions among all the people of the human race. First, the religion of the patriarchs, worshipping the true God, which began from Adam, the first father of mankind, in a narrow way was extended to Noah, and from Noah as a thin thread became extended to Abraham and Moses at the Mount of Sinai.

The second, the rest of mankind, which were in the majority, were idolators. They used to worship various creatures and elements.

The Assyrians, Arameans, Chaldeans and heathen were idolators, and they had many gods, varying in material, shape, form, construction and services attributed to them by their ignorant worshippers. The Chaldeans or early Babylonians used to worship the great Light, the Sun. The Assyrians, also, learned from them to worship the Sun. The Chaldeans, in the days of their king, Nebuchadnezzar, had a greater god than all others which they possessed. Its name was Bel. He had an image of man, but was very ugly. He had a human costume as dress; on his head he had a golden crown with horns. He had a temple which was constructed upon the tower and early ruins of Babylon; it covered a place of 180 square yards of ground, and also 180 yards high. It was eight stories high. There was a carriage way around it, in a spiral form, so that people could ride in carriages and drive to the top of this temple. The highest story, the eighth, was the office and the dwelling place of Bel. In that story was a bed and a golden table. In the lowest story of the temple was the picture of Bel, a golden table and a golden throne, the price of which would amount to a million dollars. Every year one million dollars of frankincense was burned on the altar of the temple. There were many images in it, and the height of every one was twelve yards, and they were of solid gold. In this very temple Nebuchadnezzar



STATUE OF NEBO; FROM NIMROUD.
British Museum. Calcareous Stone. Height, 6 feet, 5 inches.

put the golden vessels which he had brought from Solomon's temple in the time of Jerusalem's captivity.

The Assyrians also had many gods which they used to worship, but the greatest of all was Asshur which was named after their first father. They used to entitle him the king of gods and the highest tribunal in judgment, the one who gives the crown, the hero who gives victory, and the protector of righteous people. He had a temple in the city of Asshur, which was called the mountain of the world. This temple was the greatest and the most popular place of worship for the Assyrians during the entire period of their national existence. Again, Asshur and Bel in their devilish and hellish co-operation jointly produced twelve lower gods to which respectively a special service was committed. Anu was to supply the need; Nisroch was the king of water; Sin (Moon), who rules the firmament; Marduch was the fortune teller; Bin was the one who assisted the water to flow and a raiser of fruits; Adar-Shamdan was the hero of war and a god who conquers the enemies; Nebo was the protector of heaven; Bailat, the wife of Bel, was the mother of great gods; Nergal was supervisor, superintendent and general commander of war; Bel-Dagon was the creator of the world; Shamash was ordained deacon of god, supervisor of heaven and earth as the special representative of god; Istar or Istarot, god of heaven and earth and female god of war and love.

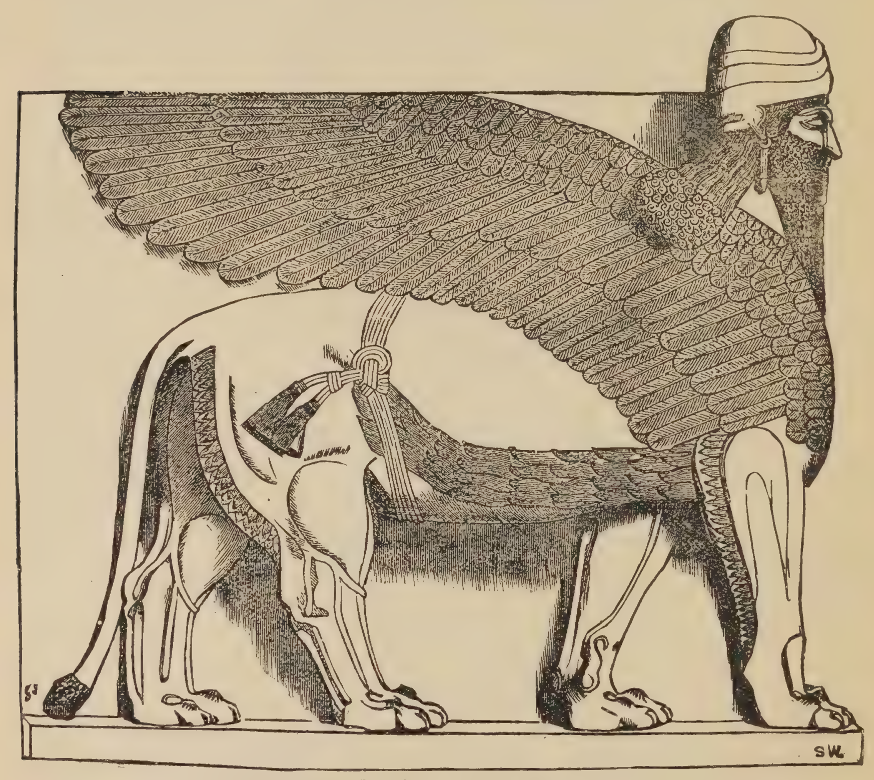
Asshur and Bel did not have temples only in Asshur and Babylon but they had temples also in other large cities of their own respective countries of their own kingdoms. The people of that time thought that the world was full of spirits, some of which were dwelling in the very depth of the earth, and the others in water, and yet some others in the air. And they thought that some of them were good and some were evil. They used to imagine that the evil spirits were horrible, and they used to embody them with a human form, upon which there was the crooked head of an animal, such as a lion, eagle and dog. The good spirit was imagined to be in the likeness of an animal upon which there was the human image.

The best image was that of an ox with wings. And these images were put in the front of kings and lords.

The people used to offer sacrifices of fruits and of oxen and sheep to the gods. After the festivities and holy days, the people of that time used to spend some days in fastings, weeping, repentance, as the payment for their shortcomings and forgetfulness which they had com-

mitted during their festivities. The people of Nineveh used to offer human sacrifices to their gods, as prisoners and strangers.

The Assyrians and Babylonians did not treat their dead as did the Egyptians. They used to lament their dead and anoint them with various kinds of perfumes, and dress them and powder their faces with white powder. They used to blacken their eyes with black powder. And



NERGAL'S EMBLEM, THE MAN-LION.

they put on their necks necklaces of beads, and rings on their fingers. And they put the hands of the dead upon their breasts, and on their sides they put frankincense, cakes and water. And some of their dead they cremated. The Chaldeans and Assyrians, though they did not reach to the knowledge of the true God, were in their own wisdom able to imagine a great and powerful god, who controlled the worshippers, stars and planets.

CHAPTER III

THE ANCIENT KINGDOM OF BABYLON.

ITS first king was Nimrod whose name is mentioned in Gen. 10: 10. He built three cities: Erech, Accad and Calneh. In this kingdom there are writings and ruins which remain until now.

This country is in the Bible called by different names:

A) Shinar, Isa. 11:11; Dan. 1:2; Zech. 5:11.

B) The Chaldean land, Ezek. 12:13; Jer. 24:5.

C) Babylon, 2 Kings, 24:1; 25:27; Ps. 137:1; Ezek. 23:15, 17.

The Generation of the Chaldeans and Babylonians.

By many it is thought that the Chaldeans in the old times were dwelling in Mesopotamia. Gen. 11:28. From there they moved southward and settled near the city of Babylon. The kingdom of Babylon came into existence by amalgamation of the Chaldeans, the sons of Shem, with the Babylonians, the sons of Ham.

The boundaries of the kingdom of Babylon, before the Persian invasion were the following: To the north, Beth-Nahrin and Assyria; to the south, the Persian Gulf; to the east, Media and Persia; to the west, the Arabian desert. But in the days of Nebuchadnezzar, their king, at the climax of their development as a universal empire, this kingdom occupied the entire Beth-Nahrin, Persia, Syria and Egypt.

The Babylonian kingdom, before Nabonassar, their first king, was not entirely independent; it was subjugated by the Assyrians, to whom they did pay tribute; though the Babylonians had tried on many occasions to get rid of their oppressors, they did not succeed until the year 747 B. C., when Nabonassar, the king, broke the bondage of their yoke and made their own country entirely independent and subjugated the Assyrians. From this date until the tim of Cyrus, the Persian, who captured Babylon, this kingdom was an empire for the length of 87 years.

Nabonassar, the first king, reigned from 747 B. C. to 733. Nadinus,

the second king, reigned from 733 B. C. to 731. Kinzinus, the third king, reigned from 731 B. C. to 726. Illius, the fourth king, reigned from 726 B. C. to 721. Merodach-Baladan, the fifth king, reigned from 721 B. C. to 709. This king sent messengers to Hezekiah, the king of Judah, in 713 B. C. These messengers had in their hands presents and a letter of friendship. The king of Judah, Hezekiah, showed unto them the vessels of gold and silver which were contained in his house; and he showed them also his house of armament. Isa. 39:1; 2 Kings 20:12. This Merodach-Baladan was conquered by Sargon, the Assyrian king. This Sargon put in his place as the king of Babylon one of his own governors. Merodach-Baladan succeeded in regaining his throne and he reigned for a few months and then he was conquered by Sennacherib, the Assyrian king. Kaikisras, the king of Media, in conjunction with Nabopalassar, the governor of Babylon, went together and conquered Nineveh, the capital of Assyria, and they divided the Assyrian kingdom between themselves.

Nabopalassar became the sixth king of Babylonia. He reigned over the Aramean tribes of Mesopotamia and over one part of Elam, Egypt, Phoenicia, Syria and Palestine. And on the other side the mountaineers in the northern portion of Assyria were governed by the grandson of Sennacherib, the Assyrian. Nabopalassar became the first king of the two kingdoms, Babylonia and Assyria. He made some military expeditions to the west for the purpose of subjugating the nations dwelling at the coasts of the Mediterranean Sea, but he did not succeed. He died 604 B. C.

The seventh king was Nebuchadnezzar. He governed from 604 to 561 B. C. He fought against Phoenicia, Egypt, Palestine, captured Jerusalem and destroyed the kingdom of Judah. He captured the City of Sur in 585 B. C. He became the lord of Arabia and Egypt in 570 B. C. In his conquests he joined many of the small kingdoms into one kingdom. And he organized the conquered lands into an empire, and he received the title of the King of kings. Dan. 2:7.

The age of the captivity is counted from the time that Nebuchadnezzar captured the City of Jerusalem, plundered the temple of Solomon, and brought the Jews as captives to Babylon, which took place in the third year of the reign of Jehoiakim, the king of Judah, until the returning of the Jews under the superintendency of Zerubbabel and Ezra, the high priest, to build the temple and Jerusalem. The length of the captivity was 70 years.



MERODACH OR MARDUCK-IDIN-AKHI.
From a basalt stele in the British Museum. Height, 24 inches.

The kingdom of Judah was three different times overthrown by Nebuchadnezzar, the king. The first time was in 607 or 606, B. C. This was in the time of the king Jehoiakim; at this time also Daniel and some other princes with the king were bound and taken captives to Babylon. 2 Kings 24:1; 2 Chron. 36:6, 8; Dan. 1:1-6. The second time was in 599 B. C. Nebuchadnezzar himself was present with this army, and the city of Jerusalem was besieged for a short time and captured. The king Nebuchadnezzar took ten thousand captives among which were the mother of Jehoiakim, the king, and some other princes and bound them and carried them to Babylon. And in this manner he took also with him to Babylon Ezekiel, the prophet, Mordecai and the treasures of the temple and palace. Jer. 25:11, 12.

The third time happened in the year 588 B. C. Jerusalem was conquered by famine. 2 Chron. 36:9, 10. The temple was entirely emptied, and the city burned to ashes, the surrounding walls wrecked and the greater part of its inhabitants taken captives to Babylon. 2 Kings 25:1, 21. Five years after these great national calamities, which occurred in the year 588 B. C., Gedaliah, who was appointed by Nebuchadnezzar as governor of Jerusalem, was killed. Then, on account of this rebellion and through fear of punishment by the Chaldeans, the rest of the Jewish population fled to Egypt, and the prophet Jeremiah also was in the crowd. 2 Kings 25:22, 26. The city, which was full of the inhabitants, sat down alone as a widow, Lamentations 1:1. There, in the city, could not be found many people, except some nomadic Arabians and other nationalities of the same condition. Jer. 25:11, "All this land will become ruined without inhabitants for seventy years. This nation will serve the king of Babylon for seventy years."

The Jewish captives were oppressed very much by their lords, the Babylonians. Nebuchadnezzar died in the year 561, B. C.

The eighth king, Evil-Merodach, the son of Nebuchadnezzar, reigned from 561 B. C. to 559. And he was killed by his brother-in-law. The ninth king, Nirgalsharusar, reigned from 559 B. C. to 555. His son, who was quite young, and who reigned but a few months, was killed by Oneidus, the king. The tenth king, Nabonidus, reigned from 555 B. C. to 538. He installed as a partner of his crown his own son, Belshazzar, the crown prince, to reign with him. While Nabonidus was outside of the city of Babylon, engaged in battle against the Persians, Belshazzar, his son, was in the city. The city was besieged by Cyrus, the Persian, and after two years of siege, was captured, and the king.

Belshazzar, was killed. But Nabonidus was captured by Cyrus; he was treated kindly. From this time on, the Babylonian kingdom was overthrown, and it became a possession of the Persians.

The Country of the Babylonians.

Babylon was a plain without mountains, and it had a very hot climate. The lands of this country were very fertile and fruitful. It is said that the farms of wheat would bring a crop one hundredfold and the barley two hundredfold. The farms and the lands were watered by the rivers Euphrates and Tigris. The Holy Scriptures call Babylon the ornament of kingdoms and the praise of Chaldea. Isa. 13:19.

The City of Babylon.

Babylon was founded near by the great river Euphrates, about 200 miles above where the two rivers, Euphrates and Tigris, joined in one big stream, and about 300 miles above the Persian Gulf. About 300 miles northeast from it, and about 700 miles northeast of Jerusalem, was Nineveh. There was no other city except the City of Jerusalem about which there were so many prophecies and threats as there were about this city.

In Jer. 51:41 Babylon is called Sheshach, probably a name of one of its idols. In its size it was smaller than Nineveh, but it had more beautiful and wonderful places than that city. In the days of Nebuchadnezzar the city was more decorated and stronger. It was built on both sides of the river Euphrates and joined together by a bridge very wonderful in its fine construction, considering that day and age. The city was laid square in its form. Every one of its four sides was fifteen miles in length. All around it would measure sixty miles. The city was divided into 625 square streets. Every one of its districts had 25 streets which were crossing each other. Its surrounding walls were 85 yards high and 25 yards in thickness, and they were built of baked bricks and pitch. The king Nebuchadnezzar planted gardens on the top of the walls in the honor and for the pleasure of his Persian wife. And these also cooled the atmosphere. These gardens were constructed in very peculiar places. On the top of these walls pillars were built, and they were joined together on the top by long and broad powerful stones, then floored by baked bricks and cemented by pitch, upon the top of which they put enough earth and soil so that in it was planted various kinds of roses, flowers and fruit-bearing trees. They were irrigated by the water of

the streams elevated from the river Euphrates. These gardens appeared from afar as forests of mountains.

The palace of the king Nebuchadnezzar was surrounded by three walls. The length encircling the outer wall was 6 miles. This wall had brass gates of such weight that twenty persons with great difficulty could open and close them. Isa. 45:1, 2.

The most wonderful construction in the city was the temple of Bel, the greatest of their idols. This was built upon the ruins of the tower of Nimrod. Isa. 45:1; Jer. 50:2; 51:44.

This temple covered an area of one hundred and eighty square yards. It was eight stories high. Each succeeding story was smaller than the one just below it, and it had running around it a spiral-shaped road so that people could ride in carriages to the top of it. The highest story was the office and residence of Bel, in which were placed a bed and a table of gold.

In some other story there was an image of Bel, a table and a throne of gold. It is said that their cost was one million dollars. Besides these, there was an altar of gold upon which it is said every year one million dollars' worth of frankincense and an innumerable number of sacrifices were burned. There were golden images every one of which was twelve yards high. In this temple Nebuchadnezzar, the king, put the vessels which he had brought from the temple of Solomon in Jerusalem. Its gates also were made of brass which they had brought from Jerusalem. It may be, that on the top of this temple had stood Nebuchadnezzar, the proud king, and uttered that impious speech of his, saying, "Is not this great Babylon, etc." Dan. 4:30. That powerful king and his most beautiful city have become a small hill of ashes.

The Sciences and Arts of the Babylonians.

Their wisdom and sciences are praised by both the Grecian and Arabian authors. They had a very good knowledge of astronomy and mathematics. The Greeks confessedly were students of the Babylonians.

In reference to their knowledge of the architecture, Gen. 11:4 states that the Babylonians tried to build a tower whose top would reach to heaven. Their palaces and famous towers, shape and form of their gardens, and the material which they used, as the bricks and pitch which they made, looked very much like those of the Egyptians. The Babylonian ruins testify concerning the skillfulness of their architects.

They were also skillful in cutting stones and writing on them with Sassanian letters. They made their implements of war, their working tools

and ornaments from minerals. This kind of work was also found in the eastern part of Persia.

Their looms with which they used to weave various dress-fabrics, rugs and linens, were famous for the character of the work turned out. They used to exchange these products for frankincense of Arabia; and for the jewels and precious stones of India, for copper and tin vessels of Phoenicia, for wool, silk, gold, ivory of other places. They had good commerce. The merchant marine of Ur crowded the banks of the Persian Gulf.

The Babylonian Kings' Chronology.

The first great history of the Chaldeans commenced 2234 years B. C. The second organization of their kingdom was 625 years B. C.

The order of their kings is as follows:—

Nabonassar reigned B. C.	747-733
Nadinus reigned B. C.	733-731
Kinzinus Purus reigned B. C.	731-726
Illius reigned B. C.	726-721
Merodach-Baladan reigned B. C.	721-709
Nabopalassar reigned B. C.	625-604
Nebuchadnezzar reigned B. C.	604-561
Evil-Merodach reigned B. C.	561-559
Nirgalsharusar reigned B. C.	559-555
Nabonidas reigned B. C.	555-538

CHAPTER IV

THE ASSYRIAN KINGDOM.

THE country of Assyria, like Babylonia, lays between two great rivers: Euphrates and Tigris, but it has snowy mountains and luxuriant vegetation. Its soil is rich and fruitful.

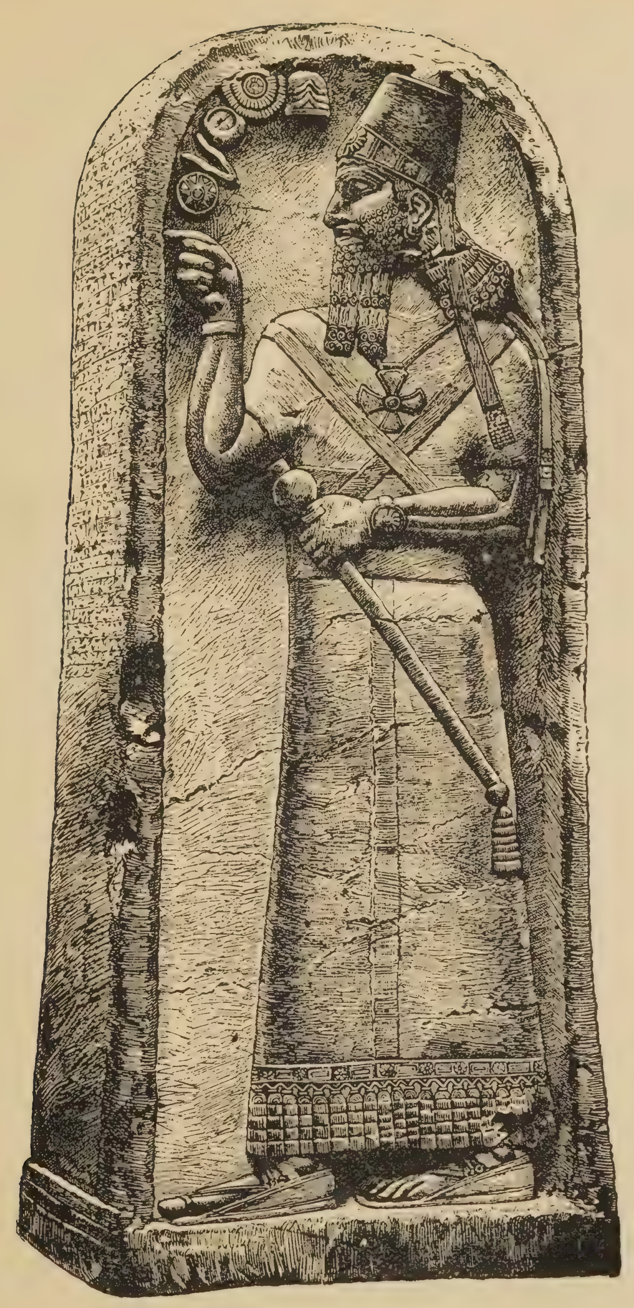
The Assyrian country was not well defined by the regular boundaries always. These depended upon the power of the reigning kings, and they were sometimes contracted, and at other times extended.

It had some rivers which overflowed and watered the lands among which the Tigris and Habor were the most famous. From times immemorial, the two kingdoms of Babylonia and Assyria were established between Euphrates and Tigris, both of which were of the tribe of Shem, sons of Asshur and of Agram. Their language was the Aramean-Chaldean. Their conditions, relations and dwellings were like those of Judah's and Israel's kingdoms, like two brothers in one home, though they were descended from one tribe and had one language. Nevertheless many times they were bitter enemies and they fought against one another.

The Assyrian kingdom can be divided into two parts. Its history is known from two sources. The first is the holy history of the Old Testament, and the second the writings upon stones, manuscripts, bricks and plates that have been excavated from the ruins of Nineveh and other places; and the names of some of the kings which are found from these sources, are mentioned in the Old Testament, but the greater part of their history is known from the writings that are found on the plates mentioned above.

Again, this history has two divisions: One at the beginning of the kingdom, see Gen. 10: 11, saying, "Asshur came from the land of Schinar, built Nineveh, Rehoboth-Ir, Calah, Resen between Nineveh and Calah. This reign continued to the year of 1250 B. C.

The second division from 1250 B. C. to the year 625 B. C. The first king, Asshur, the son of Shem, founded Nineveh, and he is



STELE OF SAMAS-VUL II.
Height, 7 feet 2 inches. British Museum.

called by some other name also, Belus. It is possible, that this name was given him after his death because the Assyrians came to know him as their god.

Their second king was Ninus. Some of the Ancient think that it was he who built Nineveh, but the real builder of Nineveh was Asshur. But it may be, that Ninus rebuilt it, therefore the city was called after his name.

Their third king was Schmarosch.

Their fourth king was Arioch the king of Ellasar. 'Gen. 14:1. And here the history is interrupted until the year 1800 B. C. From this date Shamish-Dagin reigned. Shamish-Bin reigned in Ellasar of the Old Testament. Again it is said that the following writings are found in the ruins of Ellasar: *A*) Shamishbin, the commander of Nippur, the Superior head of Calneh, the lamp of Arak, the lord of Accad, the king of Nineveh and the king of Sumire and of the Accadians. *B*) Shamishbinpatish of Asshur, their god, he was the son of Shamishdagin, who built the temple for their god, Asshur. The title, *Patish,* which is mentioned in the old historical writings is always joined to a name, possibly it has the same meaning as the suffix, pul. II Kings, 15: 19. It may be that this title, *patish,* means a priest or a deacon, because the Assyrian kings in their relation to their god, Asshur, carried always a religious title also attached to their names.

The kings following Shamishbin became weak, therefore Babylonia rebelled and came out of their control.

The following are their weak kings: Toghlatbil, Armatok, Ashurnidar, Nabodagin, Ashurzackirsir, Hulikhkhus, Ashurbakhid.

Ashurbakhkhid began to reign 1450 B. C. He was a brave and a great warrior king. He built some temples and palaces in Ellasar and Nineveh. Then after this king reigned Ashurbillnissu until 1410 B. C. Kisru Asshur reigned until 1390 B. C. Ashurbalid reigned until 1370 B. C. Bilnerare reigned until 1350 B. C. This king fought against the Babylonians and he wrought great plunder. His son Butil reigned until 1330 B. C. The son of Butil, Bilnerar reigned until 1310 B. C. and he made great conquests in Asia. He reigned over the nation of Muzri, who had great people in that time, and he built a very beautiful palace in the city, Ellasar, and he rebuilt the temple of Istrut in Nineveh, after this king reigned Shalmanessar I. until 1290 B. C. Tughlatshammishbin reigned until 1270 B. C. and he waged great wars and overthrew all the Babylonian organizations, and established himself as the lord of all Mesopo-

tamia, and assumed the title — *the king of nations*. Bilkudur Asshur, the king, reigned until 1260 B. C. During this time, after a bloody war, Babylon became victorious and made herself free from their bondage. Adarpalashur reigned. It is said, that this king was very powerful, that he enlarged and extended the dominion of the Assyrian kingdom, into which all Babylonia became absorbed, and many other kingdoms were also joined to Assyria. And he reorganized the Assyrian Army according to one of the best systems of that day, which continued for the length of 625 years. Asshun-Daina reigned until 1200 B. C. Mutakel-Nabu until 1170 B. C. Asshur-Sisi reigned until 1130 B. C. The kings which follow Adarpalashur until the year 1130 B. C. were not so famous.

Taglatpalsar, king, ascended his throne in 1130 B. C. His kingdom is very bright in the world's ancient history. He subjected all nations which were around Assyria from the Persian Gulf to the Mediterranean Sea. And he made long expeditions of wars. In his first expedition, he conquered the tribe of Muski who dwelt at the origin of Euphrates river and brought great plunders. He built bridges on the upper part of Tigris River on which his own army would cross. In his second expedition, he went to Kurkgikha's country (the Armenians' land). There he committed great massacres and he controlled all the Armenians unto the Caucasian mountains, and came back home loaded with great plunder. In his third expedition, he went to the Mediterranean Sea and overthrew all the kingdoms established at the coasts. In his fourth expedition, he went to the land of Chitaje toward the north of Assyria. After his many bloody wars, he conquered and controlled all the nations of those regions to the Tires Mountains. He built there castles, and he subjugated the Phoenicians. He built cities and rebuilt the old temples and he decorated the City of Nineveh and made it his capital instead of Ellasar. And then he turned his attention to improving the farms and raising cattle in his own country. He reigned fifty years, and he died in the year 1080 B. C.

Asshur Baniphal succeeded him. In his reign, the kingdom of Assyria was in peace with the rest of the world. After this king, his brother, Shammishbin, the second, reigned for ten years only. Asshur-rambar, succeeded to the throne. In his day, the countries east of the Euphrates regained their freedom from the bondage of Assyria. This event took place at 1020 B. C.

Another dynasty now took the reins of the Assyrian government. The first king of this dynasty was Bilchatrishu, and there were seven



ASSURNAZIRPAL OFFERING A LIBATION TO THE GODS AFTER HIS VICTORY OVER A WILD BULL.
British Museum.

other kings who followed him, who were weak, therefore, Assyria lost her first degree of superiority. There have been three other kings, who have ruled Assyria in succession during the time between 1020 B. C. until 939 whose names are not known.

Asshurdin, the first, ruled from 909 B. C. until 889 B. C. His son, Hulikhkhus, the third, ruled from 889 B. C. until 886. Taghlattin, the second, who was the son of the last ruler, reigned from 889-886 B. C. Asshur-Idanipal reigned from 886 B. C.-858. This king became a great conqueror. He made a few expeditions to quiet the rebels, and he collected also the taxes from the small kings who had not paid their taxes to Assyria for some time. He went out to conquer the coasts of the Mediterranean Sea. Arck, Arabia, Media, Persia, Armenia, Syria and Phoenicia. To perpetuate the memories of his conquests he commanded some historical writing to be written upon the rocks of the Phoenician Mountains. He had good organization, system, drill and equipment for his army, carriages and ladders of iron; bridges bound together for crossing streams and rivers, and all other things necessary for intended expeditions and possible wars.

The taxes and toll, that he used to take from the various countries, were the following: gold, silver, iron, lead, timber, house utensils, wheat, flax seed, wool, woven dresses, oxen, sheep, horses, and donkeys. This king, Idanipal, demanded of one of the small kings of the Hittites the yearly tax, which were the following: chairs, tables, woven dresses of wool and flax seed, the war carriages, ivory, the golden images, twenty talents of silver, one talent of gold, two hundred talents of brass, a hundred talents of iron, a thousand oxen, and ten thousand rams.

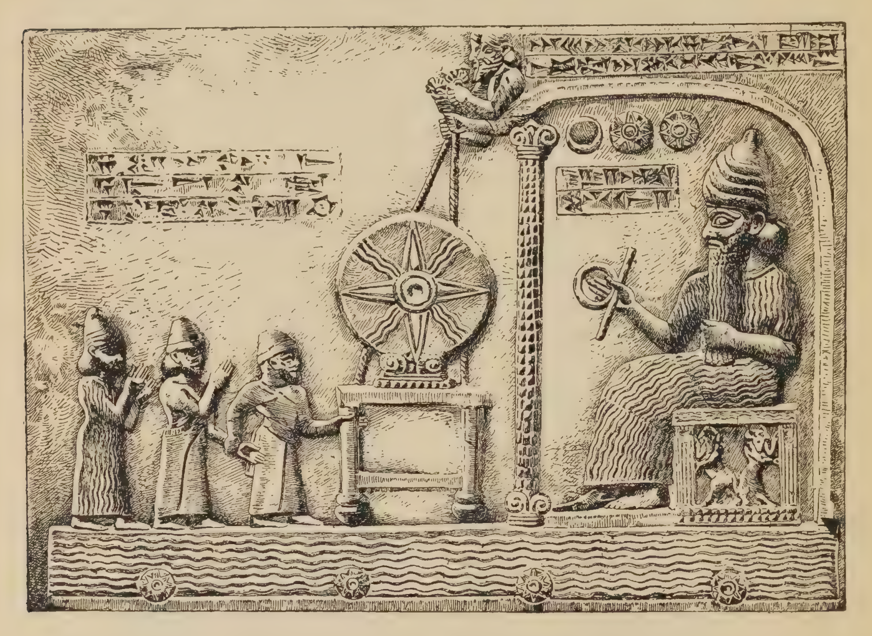
This king rebuilt the city of Calah which was situated south of Nineveh, the ruins of which, even in our day, testify to her grandeur and once famous structures. He brought subjects to Calah to inhabit it. The ruins of the temples and palaces, which he built, also command the admiration and awaken the curiosity and interest of the sight-seers. He dug a ditch between the river Euphrates and Upper Zab for bringing down timber which was cut in the Mountains of Lebanon. He used to begin his letters in the following manner: "I, the king, Idinipal, son of Tighlattin, the second, by the will and power of Asshur, my god, command"—

His son, the king Shalmanessar, the second, reigned from 856 B. C. until 823.

This king, like his father, was a brave soldier. He made 31 expedi-

tions of war; twenty-five times he crossed the Euphrates river; nine times he ascended the Ammaus chain of mountains for the purpose of cutting timber and mining stones for buildings. In all of his expeditions he mentions the cruel and oppressive treatment of his father toward the countries which he had conquered, such as the burning of cities, destruction of the country, heavy taxation, cruel punishment of rebels, and bringing them as captives to Assyria.

In one of his expeditions he raised an army of one hundred and



HOMAGE TO SAMAS OR SHAMAS.
Tablet from Sippara.

twenty thousand soldiers for the purpose of punishing twelve small rebel kings, while these kings had on the battlefield an array of four thousand eight hundred and ten carriages of war, eighty-two hundred horsemen, ninety-nine thousand and nine hundred foot-soldiers and one thousand camels. These twelve small kings were defeated and lost heavily. Ten thousand were killed, fourteen thousand of them were tortured, in various ways, to death and a great number of them were brought as captives to Assyria. But the Assyrian army suffered but small losses: twenty-eight hundred were killed.

This king, Shalmanessar, on the other side of Euphrates river built a castle which was named after him, and an Assyrian colony was settled there. For this victory that he gained, he offered one thousand rams as a sacrifice to his god, Bin. And he made another expedition to Armenia and he came to the Caspian Sea; from there he conquered everything in his way, as he was going to take captive the king of Granasir, near the Lake of Van.

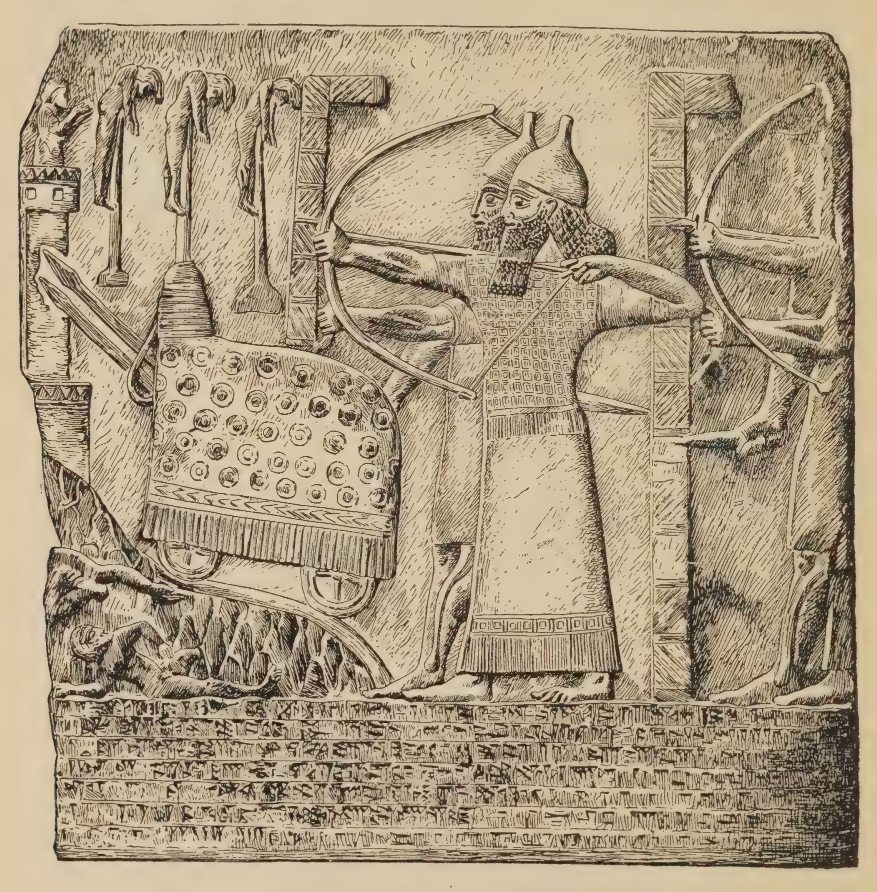
Many times, accompanied by great armies, he went to Media and Persia, and he levied on them heavy taxes. But the greatest enemy of the Assyrians were the Hittites, who were dwelling on the borders of the Mediterranean Sea to the west of Assyria. He defeated the Hittites in the famous city, Kumil, where his laws had been rejected. In one of the writings of Shalmanessar are mentioned the names of Ahab and Yahu, the kings of Israel, and also the names of Barhedad and Hazail, the kings of Damascus. He made them pay taxes to the Assyrians.

He introduced many reforms in his country, and built many castles and cities and he transplanted the inhabitants of Syria to the northwestern part of Mesopotamia, and there he settled Assyrians. He built a temple to the memory of his conquests. Though this king was cruel, he was true to his pledges and often willing to forgive. In the last days of his reign, his youngest son, whose name was Ashurdanilgabbal, rebelled against his father and twenty-seven cities, among which the important one was Arbil (Arbela), followed him. Shamishbin the third, his son, reigned from the year 823-810 B. C. This king also cruelly punished the rebels, he burned and destroyed many cities. In Accad he put to death about thirteen thousand captives in a cruel manner. He was a blood-thirsty king.

After him ruled his son, Bilnirari or Bilhuklikuse, 810-781 B. C. He extended the borders of his kingdom to Bakhtria. He reigned over Media and Persia, Armenia, Georgia and part of Asia Minor. He taxed the Phoenicians, Hittites, Israelites, Syrians, Edomites, Philistines and part of Arabia. He decorated Nineveh, and Babylon by building in these two cities beautiful temples and palaces. His wife's name was Samuramit or (Semiramis) Shammiram, who was very famous universally in the ancient history of western Asia. There are many traditions told about this queen. She was a princess from Babylon who possessed great beauty and vivacity. In some of his war expeditions she accompanied her husband. She contributed bountifully toward the decoration of Babylon; therefore the Grecian authors wrote, that it was she who built the

city of Babylon. After her husband died, she ruled; therefore the Babylonian authors wrote her name in the Chronology of their kings.

Shalmanessar, the third, ruled 781-771 B. C. This king made many war expeditions and he was very popular and well known in connec-



BAS-RELIEF OF TIGLATH PILESER II; NIMROUD.
British Museum. Height 44 inches.

tion with the victories he won, and the monuments he erected like his father.

Asshurdin, the second, ruled 771-753 B. C. In his days there was a great mortal epidemic sweeping over his country, and there were eclipses of the sun.

Asshurlikhkhus reigned 753-747 B. C. This was the last king of this dynasty. He did not distinguish himself. In his days the Assyrian kingdom became weak because Arback, the governor of Media (Fraidun), and Bilash, the general commander of war of Babylon, together, rebelled against the king. They went to Nineveh and destroyed it. Then Billash, an Assyrian king, reigned for some time.

Tiglatpilesar reigned 745-727 B. C. He was the 1st king of a new dynasty. His residence was in the City of Calah. He had some royal blood in his veins through some of his distant ancestors. He enlarged his country eastward more than all the Assyrian kings before him. He conquered Parthia, Harat, Arkosia, part of India, part of Scythia, all of Asia Minor, Georgia, Phoenicia, the land of the Hittites, the northern part of Arabia. His expeditions were bloody and destructive. He burned many cities and destroyed many castles. In one of his writings he remarked: "I have grounded the children of Imukgajee, as they ground the wheat."

He moved captives to Assyria, and he replaced them by Assyrians. He sent immigrants from Assyria to Syria, Phoenicia and Palestine. And from these countries he brought people and settled them in Northern and Southern Mesopotamia.

He divested the petty kings, who paid tribute to Assyria, of their power, and increased the authority of his own governors. Some of these petty kings are mentioned in the Old Testament, as f. e. II Kings 15, 19-29. Menaham, king of Israel, paid the Assyrian king, Pul, a thousand talents of silver "that his hand might be with him to confirm the kingdom in his hand."

Ahaz, king of Judah, sent messengers to Tiglathpileser, king of the Assyrians, saying "I am thy servant and thy son; come up and save me out of the hand of Syria and out of the hand of the king of Israel who rise up against me." (II Kings 16, 7).

The Assyrian king supported Ahaz and sent an army which took Damascus and carried away the inhabitants as captives to Media. In the years 734-732 B. C., when Pekah was the king of Israel, Tiglathpileser came and by force of arms captured Ijan, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, Galilee and all the land of Naphtali and carried the inhabitants as captives to Assyria. (II Kings 15, 29). Shalmaneser the fourth, the Assyrian king, reigning from 727-721 B. C., when Ahaz was king of Judah, and Hoshea reigned in Samaria, took this city after a siege of three years and carried Israel away into Assyria and placed them

in Halah and Habor by the river Gozan and in the cities of the Medes (II Kings 17, 6).

Sargon was at that time in command of the Assyrian army and later succeeded Shalmaneser as king. Whether Sargon killed his predecessor, nobody could tell.

Sargon ruled over Assyria from 721-705 B. C., and during his reign he greatly extended the territory of the empire. He subdued many



THE KING SARGON AND HIS GRAND VIZIER.
Bas-relief from Khorsabad; in the Louvre. Alabaster. Height 116 inches.

kings and gained power and prestige, as no other Assyrian king before. In all his wars he was victorious; he had fifteen, and he captured Syria, Asia Minor, Armenia, Media, Bactria, the country of Elam, Parthia, a part of Arabia, etc. Egypt paid tribute to him.

When Sargon had finished his wars of conquest, he tried to develop agriculture. He built important irrigation works, utilizing the rivers Tigris and Euphrates. He also founded a new town to the north of Nineveh and gave it his own name, Dur-Sarrukin, in Syrian: *Sara Shar-*

gon. The wooden materials of the fortifications, hospitals and other buildings of the city were taken from the forests of Lebanon. He founded schools and prisons and built a magnificent temple for his gods. For himself he built a sumptuous stone palace, to which there was four main gateways. The walls were covered with inscriptions and sculptures of men, animals, and creatures, being a compound of man and beast. Expensive works had been constructed for the gardens, which were known as one of the wonders of the world at that time.



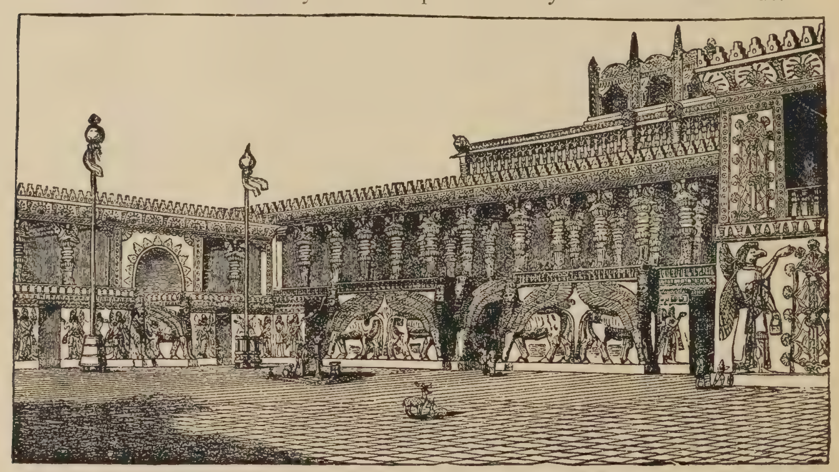
OFFERINGS TO A GOD.
Alabaster relief. Louvre. Height 10 feet.

Sargon died before he had completed his upbuilding of the town. A servant killed him. The ruins of his city are now unearthed, and many are the proofs of a remarkably high civilization at the time of Sargon, nearly three thousand years ago.

The ruins of the T shaped palace of Sargon are mostly uncovered. Its main frontage was nearly a quarter of a mile long; there were thirty-one courts and more than two hundred apartments.

Sargon restored and enlarged the library of his predecessors, especially that of his namesake, Sargon of Agade.

Explorations, going on from 1845 till now, have proved, that the immense mounds of ruins located around Kojunjik, opposite Mosul, on the east bank of the river Tigris, not only represent Nineveh. These ruins are a record of human activity from a period of time between 3000 and 2700 B. C., and downward. Town after town was founded, the later upon the ruins of the former. There are five or six towns in all and the relics unearthed plainly show the progress and development of human intelligence and skill, from the most primitive stages up to a time, when the inhabitants of the cities kept well designed and well managed libraries, hospitals, schools and other institutions of the same character. King followed king, and dynasty succeeded dynasty; a period of at least four thousand years is represented by these ruin mounds.



NORTHWEST COURT OF SARGON'S PALACE AT KHORSABAD, RESTORED.

There is further found a contract from the time of Abraham, or a little earlier, written on a clay tablet; the document was kept in an envelope, also made of clay It is proved that the Assyrian, Sargon, promoted astronomical and mathematical researches and calculations, and in a general way it is proved, that the civilization of the Greeks is deeply indebted to Assyria, just as the civilization of our own times is in debt to that of the Greeks and Romans. The Assyrian civilization again rests upon that of Babylonia.

Sennacherib, The Assyrian King.

Sargon was succeeded by his son, Sennacherib, who reigned between the years 705 and 680 B. C. The dependencies of Assyria thought that



SENNACHERIB AT THE HEAD OF HIS ARMY. Height, 38 inches. British Museum.

the accession of the new king might offer a favorable opportunity for regaining independence, and one after another of the petty kings declared that they would not yield obedience to Sennacherib. The king had to go to war. He first attacked Merodach Baladan, the king of Elam, Armenia and Chaldea, and defeated him in the hard fought battle near Khahulis in which the Assyrians made many captives and took much booty. A little later Sennacherib directed his forces against Syria, and after that he undertook a military expedition into Arabia, conquered territory and carried away 7200 horses and mules and 5330 camels. Sennacherib also had to fight the cities of Judah, was victorious and destroyed forty-four towns. He made twenty thousand captives, who were sent to Assyria together with numerous horses and camels. Hezekiah, the king of Judah, sent him three hundred talents of silver and thirty talents of gold and implored him not to be harsh to the people of Judah. The only Semitic gold coin known from the time in question, is the *maneh* or *mina,* in value rather more than $900. A talent of silver was in value about $1710. After this reckoning Hezekiah sent Sennacherib at least $540,000 in our money, and at his time an enormous amount, (II Kings 18, 14). But the Assyrian king did not listen to the intercessions of Hezekiah. The Lord did, however, and the angel of the Lord one night went out and "smote in the Camp of the Assyrians an hundred, four score and five thousand (185,000) men." (II Kings 19, 35). When Sennacherib came back home, he punished the captive Jews for what his army had suffered.

Like his predecessors Sennacherib enlarged and beautified the city of Nineveh. He laid out magnificent gardens and built himself a palace on a larger scale than anybody ever had tried. He did much for the improvement of agriculture, and the Assyrian army was put on a better footing than ever before. In the year 680 B. C. he was murdered by two of his sons, but a long time after his death he was worshipped like a god. In the mountains of Kurdistan, near the river Arzen and the village Babian or Bavian, sculptures and inner form inscriptions tell of the wars, victories and other great deeds of Sennacherib.

Esar-Haddon or Sarkadun.

It is recorded (II Kings 19, 37, Ezra 4, 2 and Isaiah 37, 38) that after Sennacherib, his son Esarhaddon, ascended to the throne. He reigned from 680 to 667 and resided partly in Babylon and partly in the city of Calah, where he built an extensive palace for himself. In the very latest expeditions ruins of this city have been unearthed and the remnants

of Esarhaddon's palace were found. In one of the many inscriptions, covering the walls, the king in this way records his own doings:

"Esarhaddon, the mighty king, the king of the world, the king of the country of Asshur, who erected the great images of the gods of Babylon, Esarhaddon, the king of Egypt, the king of the four."

Chronology of the Kings of Assyria.

1. Ashor.
2. Shmarosh.
3. Arioch.
4. Shamish-Dagin.
5. Shamishbin.
6. Toklat-Bil.
7. Armatok.
8. Ashor Nirar.
9. Nabudagin.
10. Ashor Zakirsir.
11. Hulich-Chus.
12. Ashor-Bachid..................ruled from 1450 B. C.
13. Ashor Bil Nissu ....ruled from 1410 B. C. 40 years
14. Busru Ashor ....ruled from 1390 B. C. 20 years
15. Ashor Balid ....ruled from 1370 B. C. 20 years
16. Bil Nirari ....ruled from 1350 B. C. 20 years
17. Bud Il ....ruled from 1330 B. C. 20 years
18. Bil Nirari ....ruled from 1310 B. C. 20 years
19. Shalmanezar I ....ruled from 1290 B. C. 20 years
20. Tuklat Shamishbin ....ruled from 1270 B. C. 20 years
21. Bil Kudur Ashor ....ruled from 1260 B. C. 10 years
22. Adarpalashur ....ruled from 1220 B. C. 40 years
23. Ashor Dani ....ruled from 1200 B. C. 20 years
24. Mutakel Nabu ....ruled from 1170 B. C. 30 years
25. Ashor Sisi ....ruled from 1130 B. C. 40 years
26. Tiglat Palisart ....ruled from 1080 B. C. 50 years
27. Ashor Banipal I ....ruled from 1030 B. C. 50 years
28. Shamishbin II ....ruled from B. C. 10 years
29. Ashor Rambar ....ruled from 1020 B. C. years
30. Bil Katrishu ....ruled from B. C. years
31. Ashor Din I ....ruled from 909-889 B. C. 20 years
32. Hulich Chus II ....ruled from 889-886 B. C. 3 years
33. Tuklat Din I ....ruled from 886- B. C. years

34. Ashor Din II ....ruled from B. C. years
35. Hulich Chus III ....ruled from B. C. years
36. Tuklatdin II ....ruled from B. C. years
37. Ashor Iddani Pal I ....ruled from 886-858 B. C. 28 years
38. Shalmanezar II ....ruled from 858-823 B. C. 35 years
39. Shamishbin III ....ruled from 823-810 B. C. 13 years
40. Bil Nirari or Bil Hulich Chus..ruled from 810-781 B. C. 27 years
41. Shamiram or Samormit ......ruled from 781-771 B. C. years



FEAST OF ASSURBANIPAL; FROM KOUYUNDJIK.
British Museum. Height 20¾ inches.

42. Shalmanezar III ....ruled from B. C. 10 years
43. Ashor Din ....ruled from 771-753 B. C. 18 years
44. Ashor Lich Chus ....ruled from 753-745 B. C. 8 years
45. Tiglat Palisar II ....ruled from 745-727 B. C. 18 years
46. Shalmanezar IV ....ruled from 727-721 B. C. 6 years
47. Sargun ....ruled from 721-705 B. C. 16 years
48. Sanchirib ....ruled from 705-680 B. C. 25 years
49. Ashor Chi Din, or Sarchadum,
    or Isar Chadon ....ruled from 680-667 B. C. 13 years

50. Ashor Banipal ....ruled from 667-647 B. C. 20 years
51. Ashor Imid Ilin ....ruled from 647-625 B. C. 22 years

The names of some of these kings are mentioned in the Old Testament. But the greater part of them have been found in the old ruins of Babylon, Nineveh and Ellasar. They are written on stones, tablets and burnt bricks, and they have also been found in the archives of Ashor-Banipal, son of Sarchadum.

CHAPTER V

THE ARAMAIC LANGUAGE.

IN the First Book of Moses, chapter 11, 1, we are told that, previous to the confusion of tongues at Babel, "the whole earth was of one language and one speech."

As a consequence we have to assume, that the language of the Paradise and the tongue spoken in Noah's Ark was one and the same. As Noah lived 350 years after the deluge, and his son Shem 500 years, the language of the ark was in existence years after the confusion; we reach down to the times of Abraham, the patriarch. We may further assume that Shem and Abraham met and talked with each other in the language of the ark.

Many languages were formed during the confusion, but the language of the Paradise and the Ark, the language in which the Lord himself spoke to the parents, Adam and Eve, that language was not touched and became the source and origin of all other languages, ancient and modern.

The Holy Writ records as a fact beyond any doubt, that Mesopotamia is the cradle of the human race. The inhabitants of the country were the offspring of Shem; they were "Semites." In the First Book of Moses, it is said that Abraham went from Mesopotamia to the land of Canaan, but Lot went with him. The sons of Arphaxad settled on the boundaries of Mesopotamia, and Asher, a son of Jacob, and Aram, lived in Mesopotamia proper. That country was called *Aram* and the inhabitants *Arameans.* The Greek name of the country, Mesopotamia, or the country between the rivers, in all probability, is a translation of the earlier Aramean name *Beth-Nahrin*, the country between the rivers, to which corresponds the Biblical: *Aram naharayim.* In Genesis the country is also called *Padan Aram.*

We are told that the offspring of Aram grew stronger and subdued the whole Mesopotamia, and for many centuries the Old Testament

speaks of the country as *Aramaic.* In the secular history of the world we are informed that Assyrians and Arameans lived there; in the times of Christ and his apostles, the inhabitants of Mesopotamia were called Armeans and the learned men of Syria call themselves Arameans.

Abraham, the patriarch, is a descendent of Arphaxad. He went from *Ur* in Chaldea, and he and the house of his father are called Arameans·f. e. in the First Book of Moses, chap. 25, 20. Some of the sons of Japheth and Ham may have lived in Mesopotamia, but they never played any part of importance there. The offspring of Ham were the earliest settlers in Babylonia, but Arameans soon took the country and held it.

There is a number of Semitic languages: Aramaic is mentioned above. Then there is the language of the Jews and the Arabic, the Phoenician and the Coptic languages, best known are the Arabic, Aramean and Hebraic, which are closely related to each other, Aramaic and Hebraic closest; one of them must be the parent of the other.

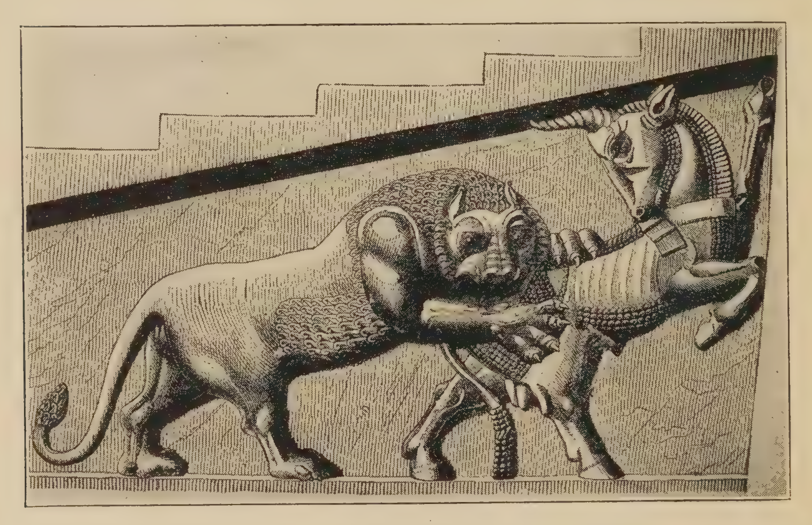
The Jews assert that their language is the first and oldest in the world, and their argument is the fact, that the Old Testament and the Prophets are written in Hebrew. But, as the authors, Moses, Ezra, etc., were Jews, they very naturally used their own language without regard to the age or prominence of Hebraic as a language. And as the Lord directed his revelations to the Jewish people, it was only natural to put the revelations down in the language of the people for whom they were destined.

The Jews further maintain that the reason why the history of Moses starts from Arphaxad is that this man was a Jew. In refutation of this may be said, however, that the Lord, when he spoke, and Moses when he wrote down the words of the Lord, including the succession of generations from Arphaxad, had no thought or intention of exhibiting the language of the Jew as the first and oldest. The pedigree is there and was put there because our Savior would descend from Abraham. But the language of Abraham and his ancestors was Aramaic, not only because Abraham descended from Aram, but Aram was really the *geographical name* of the country, and for that very reason the inhabitants also were called Arameans.

Abraham assumed, or was given, the name *"Hebrew"* because he crossed the river Euphrates. Heber or Eber is either a proper name denoting "passage," a "passer-over" or signifies "beyond the Euphrates."

Eber was a son of Salah, son of Arphaxad, son of Shem. The first time he is called "Hebrew" is in the First Book of Moses, chap. 14, 13.

When Abraham went from Ur in Chaldea, he went far from the house of his father. He lived in a tent and moved from place to place, as is the custom of shepherds; he came in contact with many different peoples, his language was in all probability influenced by other tongues. We have an evidence of this. When Jacob and Laban raised a pillar of stone as a witness of their covenant, Jacob called the monument *"Gal-Ed"*, the heap of witnesses—but Laban called it *"Jegar-saha-duthah,"* heap of testimony. The word signifies the same thing. But Laban spoke his



RELIEF ON THE STEPS OF XERXES, at Persepolis.

own language, the word is still to be found in the Syriac language, while Jacob used a foreign tongue of which he had acquired knowledge.

It must be kept in mind that nearly 430 years passed from the time from Abraham's emigration from Ur in Chaldea, till the exodus of the Israelites from Egypt, and in all these many years, the Israelites lived among people, with whom they had nothing in common. It would, therefore, not be strange, if the Hebraic language was altered through foreign influences.

The Five Books of Moses were written previous to the Israelites' crossing of the river Jordan on their journey back to the land of Canaan.

Their experience during the captivity had taught them the necessity of being cautious, and we know, too, that the rules of life, adopted pursuant to experience, were carried into effect. But the seclusion resulting from such a policy, kept their language, as all their other things and institutions, from being changed. And in the course of time and development, this influential language of the Jews, the exclusive possession of the nation, grew to be the strongest tie that bound the children of Israel together. The language became the symbol of religion and of national re-erection as well.



DARIUS AT ISSUS.

From the house of Abraham originated two different languages, the Hebrew or Hebraic, coming from Isaac, the son of Abraham, and the Arabic from Ishmael.

It is said in the Old Testament, as in the New, that centuries after centuries the Arameans and Assyrians lived in Mesopotamia, the cradle of mankind, and ruled over the country, and over the Aramaic language, which our first parents, Adam and Eve, spoke in Paradise and which Noah and his family used in the Ark. This language was handed down from one generation to another, developed and spread as far as to the countries of Asia where it was used as the language of the

rulers and their courts in preference to the Hebrew tongue (II Kings 18, 26).

Cyrus, the king of Persia, used the Aramaic language when he is-



DARIUS.

sued a proclamation, directing the Israelites, held in captivity in his kingdom, to return to their native land and rebuild the temple of Jerusalem. (Ezra 1:1-2). The letter of complaint which Mithredath and other prominent men sent to Artaxerxes, the Persian king, to

frustrate the rebuilding of the temple, "was written in the Syrian (Aramaic) tongue and interpreted in the Syrian tongue," this is expressly stated in Ezra 4:7. Elsewhere in the Bible we have further proofs. And cuneiform inscriptions on tablets of clay and on walls of the ruins of Nineveh and Babylon, compared with the chronological tables of the civil history of Greece, all go to show, that more than two thousand years B. C. were all the Semites—living in the territory extending from the Persian Gulf in the east to the Mediterranean Sea in the west, from the Arabian Desert in the south to the mountains of Armenia in the north—united and formed a nation under the supremacy of Assyria and Babylonia. And the official language, as well as the language of the people, of this powerful empire, was the Aramaic. This tongue was used in the temples and at the court of the Emperors. And, as the governors and other officials of the provinces spoke the language and, of course, used it in their official dealings with foreign peoples, Aramaic by and by was carried far beyond the limits of the Babylonian and Assyrian empire. During this period the Armaic language was as near to be the *universal language* as is English today.

The history of Egypt records that between the years 2080 and 1552 B. C. there ruled in that country a line of kings given the name of *Hyksos*. They came from Syria and made all Egypt tributary; later they subdued the Theban kingdom, too. The Hyksos dynasty brought their language, the Aramaic, to Egypt.

After a while the country was liberated and again came under native kings. The first of these were Rameses, the 1st. He subdued all the territory to the borders of Mesopotamia and Phoenicia. One of the petty kings defeated by Rameses, was Abdad, who ruled over Syria. He wrote a letter to the Egyptian king Rameses, the II, concerning the opposition of the Hittites. This letter which was written in Aramaic, the king read, it is said, "and the upper classes of Egypt generally understood this language." This we know is correct.

About 700 years passed between the destruction of Babylon and the ascent of the Sassanian empire in Persia. While the Aramaic language during this period, perhaps not always, was the official medium, it certainly was much used, and all the time remained the literary language. There is left a strong evidence of this. The Persian king, Darius the 1st, the son of Hystaspes, had recorded his wars and victories in an extensive inscription on the rock of Behistun. It is written in three different languages, and one of them is the Syriac or Aramaic.

The inscriptions on coins issued by the dynasty of the Achemenides of Persia, to which belonged Cyrus and Darius the II, are in Aramaic. Even when the Assyrian and Chaldean nations lost their political power and prominence, their language survived. And memories and monuments of its days of vigor are to be found far apart in rock-cut inscriptions and in written documents of every conceivable kind.

Eusebius from Cesarea says in his ecclesiastical history that the letter



THE WIFE AND CHILDREN OF DARIUS IMPLORING ALEXANDER FOR MERCY.

which Abgar, the king of Edessa or Urhai, wrote to Jesus, was in Aramaic. His statement is confirmed by the fact, that the coins of Edessa during the first four centuries in which the city was a centre of the "Old Assyrian" empire, bore Aramaic inscriptions. Bar Jacob rightly calls Ephraem the Syrian the Crown of the Aramaic Language.

The letter of Abgar will be extensively treated later. Bar Jacob or Jacob bar Salibi, bar Shakko of Melitene (Malatiah), a Syriac writer

of prominence, was created bishop of Marash by Athanasius VIII in 1145.

Ephraem Syrus, called "the prophet of the Syrians," is the most celebrated father of the Syrian Church. It is uncertain when he was born; but his death took place in June of the year 373, says Assemani. His numerous works have been translated into Greek, Armenian, Coptic and Ethiopic. Ephraem was the first Christian hymn writer in the proper sense of the word. To the melodies composed of Bardesanes and his son Harmonius, both of Edessa, Ephraem wrote a large number of metrical hymns in the Aramaic language.

CHAPTER VI

THE ARAMEANS, CHALDEANS, ASSYRIANS, AND SYRIANS ARE ONE NATION, AND THEIR LANGUAGE IS ONE.

THESE four names are not national, but geographical significations. So they were commonly used in the Old Testament. For example: The people of the kingdom of Judah and of the kingdom of Israel were both of one father, and they had and spoke one language, and their names are geographical, and Ephraimites and Benjaminites were brethren, although they were regarded as if they were different peoples and had different languages. And likewise were the Arameans, Chaldeans, Assyrians and Syrians. Each of them was one nation, but they had a common language. When the Arameans became more numerous in Mesopotamia, that land was called Aram, for example: Aram Damascus, Aram Nahrin, Aram Beth Rekob, Padan Aram. In political respect, they were called after the cities, for example: The king of Assyria was called king of Kemat, king of Damascus, king of Babylon, etc. After the fall of Babylon, the Babylonians called themselves Arameans, and in the New Testament the Aramaic name is mentioned several times. And likewise it was with the Hebrews, until they accepted Christianity. Herodotus who writes about the Mesopotamian countries in the time in which Kionion (a family of rulers in Persia) ruled, calls all parts of Mesopotamia Assyria, and he says, that in Assyria are many great cities, and one of them is Babylon.

The two great nations: *Arameans* and *Georgians* which were neighbors, called for a long time the inhabitants of Mesopotamia *Assyrians.* In the Mohammedan books of Islam these four names are applied to one nation, and their language is one.

Hassan Bar Bahlul, from Karan, in the year 963, A. D., was a very learned man and an able writer, who has written many books, and he says that the Syrian Christians were first called Arameans, and later

they were called Chaldeans, and now at last they were called Syrians. The Syrian fathers and writers, in their historical works say, that these four names are one, and that we descend from the Arameans.

Archæology and Philology, namely: Inscriptions and writings in great numbers on monuments and stones which are found in the ruins of Babylon and Nineveh, in the palace of king Assurbanipal,—and all these say, that all four names signify one nation. The pictures and engravings of Sennacherib and Sargon, kings of Assyria, which are found on rocks near the Kurdish town *Sheik* (in Kurdish the priest) in the land Botan,—all these pictures are like the Syrian and Chaldean physiognomy of those, who live in Mosul, Alkosh, and Telkepee. The last name of this nation is of *Syrian* derivation.

Learned men have different opinions about it. Some think and believe, that it comes from Assyria, since the Assyrians took the land of the Syrians in their possession. The initial letter *A* in the name *Atur* (Assyria), was cut off, the letter *T* was softened to *S*, like the sound of the Syrian letter *Semkath,* with the ending *A,* the name was written in Syriac *Surja* (*Syria*).

Others think that the name Syria is to be derived from the name of a king *Sores,* who was an Aramean, and who conquered *Sham i. e. Syria,* and Beth-Nahrin, i. e., Mesopotamia, and so these countries were called Syria after his name. And likewise, the Arameans were called by the same name Syrians. *Bar Ali* who wrote a dictionary, says, that the whole country from Urhai (Edessa) was called after the name of king Sores. Hassan Bar Bahul in his dictionary says, that the whole Syrian country was called after the name of Sores. And after that time the Arameans were called Syrians. *Bar Salibi,* a writer, says in his book Arovata, we were called Syrians after king Sores.

Many learned men believe, that the Syrians took their name from the apostles who preached the gospel to them. Because the Jews despised the Arameans which was their forefather's name, therefore, the Arameans who accepted Christianity, were called Syrians.

Now, we do not see anything to hinder us from believing, that these four names designate one and the same thing. Now the Arameans, Assyrians, Chaldeans and Syrians are one nation, and the Syrian language is their language.

Learned Syrian writers tell us in their historical works, that the Aramaic language is the first language. For example: Mar. Ephraim says, that the Syrian language was the language, in which God spoke to

Adam, and which was used by the children of men until the confusion at Babel, and it was handed down to Eber and to Abraham, and when Abraham went over the river Euphrates, they were Hebrews. *Bishop Mar Shlimon* of *Klataja, Eprat Meshan,* in the year 1222 A. D. says, that from Adam to the tower of Babel was built, the Aramaic, that is the Syrian language was used. And *St. Basil* also says, that from paradise to the confusion at Babel, the Aramaic was used. *Abu Esa Magrebi* (the west) a well known writer, by birth an Arabian, says that the Syrian nation is the first and the oldest, and that Adam and his sons spoke the Syrian language. *Abou al Tedd,* a learned Arabian writer who wrote a book which is called *Tavarek al Kaiema Men al Muktazar Fi Akbar al Bashas* (that is: The Old and short History which makes known to the children of men), also affirms what Abu Esa says, that the Syrian nation and language was the first which was spoken by Adam and his descendants. This Abou Faragh died in the year 731 of the *Heegira. Tavarek al Mojam* is a very old book (from Ajam). In this it is written, that *Kajomersh* was the name of the first king of Persia. This name Kajomersh is in the Syrian language. It was in the time of Abraham.

Akaid Shia is a book (the high priest of Shia). It is written in this book that Adam and Sheth and Noah were Syrians and spoke the Syrian language. It is also stated in the same book that all prophets from Abraham to Christ were Jews.

Some people believe that the Syrians are the lost ten tribes of Israel, and the reason for believing this are the following: The Assyrian kings brought the children of Israel three times in captivity. *a*) The first time, Tiglath Pilesar took Israel from Galilee, Gilead and the whole land of Naphtali (II Kings 15:29; I Chron. 5:26). *b*) The second time, Shalmaneser and Sargon took captive the whole of Israel (II Kings 17:5, 23; 18:9, 12). *c*) The third time, Pul took the tribes of Ruben and Gad from the east of Jordan to the cities of the Medes (II Kings, 15:19; II Chron. 5:26; II Kings 18:11).

As the holy Old Testament says that the Assyrians took captive the ten tribes and brought them to Media, Persia and other countries, so it also tells us that King Sargon brought captives from Assyria to Samaria to the number of 27,280. It is very probable that the Jews who are found in different places in Persia as Hamadan, Sina, Teheran, Shurme Saibuby and Urmia, etc., descend from them. But some of these captives went back to Palestine together with Zerubbabel, Ezra and Nehemiah with their other brethren in the hope that Messiah-Christ should come to save them from their enemies.

Concerning the Jews whom Nebuchadnezzar took captive and brought to Babylon, we have a tradition transmitted by some writers to this effect: The Afghans who live in Afghanistan, descend from the Jews that were in captivity. And the Afghans who are learned and intelligent people say: We descend from David and Saul. But even if this should not be correct, some other learned men, who have examined closely, say, that the physiognomy on outward appearance of these Afghans is not like that of the Persians or the Hindoos, neither is it like that of the Turks, so that the first supposition may be correct. A learned writer among the Afghans writes thus: "The name Afghan is from the Persian language and means "cry." When king Nebuchadnezzar commanded to torture and kill the captives and some of them were taken to Assyria, and some put in prison, then they cried and groaned, and from that time these people were called *Afghans.* Some of them went to the Gavor-mountains in Afghanistan, and there they multiplied and became rulers of these countries. After some time these Afghans became friends of the Jews and Mohammedans, who lived in Arabia, and at last they accepted Islam and became Mohammedans.

It is told that a Jew, who was a Mohammedan, preached to these Afghans about a new prophet, namely Mohammed. When they heard about this prophet, some of them went to Arabia, and Jews and Afghans said about one of these, whose name was Kesh, that he was of the 47th generation from king Santand of the 55th generation from Abraham, the father of the faithful.

Kaled took Kesh and others with him to Arabia and made them Mohammedans. Kesh accepted the name Abdul Rashid, and when he came to his land, he said prayers to Mohammed. He died when he was 83 years old. But before he died, all his descendants who were in Afghanistan became Mohammedans. Abdul Rashid had three sons. When these descendants became Mohammedans, it was the last year of the Caliph Omar.

Now the last and common opinion concerning the ten tribes is that all the Jews who are dispersed in Media and in eastern Asia, belong to the ten tribes which were taken captives by the Assyrians and Babylonians, and which century after century have been dispersed more and more by their enemies in different countries. And many of them were soon killed by their enemies.

But we can be sure that the Syrians are not the ten tribes, but that the Syrians are genuine Syrians who are not mixed with the ten tribes.

CHAPTER VII

THE ART OF WRITING, OR CONCERNING THE ARAMAIC ALPHABET.

CONCERNING the invention and form of the Aramaic letters we cannot give any sure information. The certain time is not known. But that is true, that the art of writing had its origin in Beth-Nahrin (Mesopotamia), among the descendants of Shem, and was propagated to the West. Some believe that the Phoenicians invented the art and mode of writing, and some believe that the Arameans were the first inventors, that the Babylonians and Assyrians invented first the Sassanian letters more than 2000 years before the birth of Christ. Now, in our time, we can see them on stones and burnt bricks and on rocks in the ruins of Nineveh and Babylon. The Sassanian and Kionian kings used these letters. At the present time we do not know at what time and by whom the alphabet was developed to this perfect form. But it is certain that it took place before the birth of Christ.

And we are inclined to believe that it was done in Urhai (Edessa), as we have said before, because the kingdom of Edessa was established as an independent kingdom ca. 140 B. C., and became the center of Aram (Syria), and at that time the art and mode of writing was much more developed. The Sassanian letters were not used any more. In religious and political matters a new system of writing was used, and this language became developed and prepared as a medium for the preaching of the gospel of Christ. Church history tells us that the Armenian nation had no letters of their own, but that they used the Syrian letters until 500 A. D.

In ancient times the Syrians used no vowels and dots, as we now have them. The reader had to read according to his own understanding and meaning. After some time they put a big dot above or under a letter to signify some special meaning. This was first invented in the West, later, the Syrians used them until they invented other dots.

They say that the big dot was invented ca. 400 A. D. Jacob of Edessa wrote about this. And Bar Auraia says that Jacob of Edessa was the first one to use dots and syllables in the Syrian language.

At the present time, the Syrian language has two different dialects. One is called the eastern, and the other the western. Those who spoke the eastern dialect, were from Aram (Syria) and lived around Nisibis or Zoba, in Assyria and Babylonia, the eastern side of the Beth-Nahrin, or Mesopotamia; these were called the eastern Syrians. The Maronites and Jacobites who are Roman Catholics, speak the western dialect. The western dialect is called the *Edessenian* because it was chiefly known and spoken there, and the eastern dialect was called the Nisibian, because the eastern Syrians had great schools at Nisibis. From there great teachers, preachers and monks went out, who were excellent authors and produced deep and beautiful works in the eastern dialect. The difference between these two dialects is not very great. In the 4th, 5th and 6th centuries the Syrian language attained the greatest perfection. There were many learned men and writers excelling in knowledge in many respects, and they wrote many books; indeed, this was the golden age of the Syrian language. Now, it begins to decline. If before it was like gold, now it decreases in splendor and becomes more like unto silver, because the Syrians were exposed to great persecutions from thousands of bitter enemies. And in the modern Syriac there are taken up many Arabic, Persian and Turkish words.

CHAPTER VIII

THE RELIGION OF THE CHILDREN OF MEN BEFORE CHRIST CAME INTO THE WORLD.

WITH the exception of the Jewish nation, and apart of other nations, the rest of mankind was sunk down in heathen darkness and worshipped created beings and the works of their own hands. They sought peace and salvation through their own profane cults and works, and they worshipped animals instead of the true living God. The Persians and the Medes knew *Ahuramazda, Ormuzd,* as their god. The Assyrians worshipped Bel, and the Egyptians worshipped the sun and fire. The Babylonians worshipped the stars of heaven and Bel. The Romans worshipped Jupiter, and the Greeks worshipped Zeus. The lower classes of men were inclined to regard everything which they saw before their eyes, as higher beings and make them an object of worship. Under such circumstances, people would believe in fables and evil spirits. Morality was not known; righteousness there was none, as the Apostle Paul writes to the Romans, Chap. 2: 18-32. Here he gives a plain description of the life of the people in those times. But in all these matters, their circumstances and avocations, they show that they desired and expected revelation from heaven to reform their life and give power to live a good life.

The Birth of Jesus Christ.

When the time was fulfilled, in the 11th year of the Roman emperor, Augustus Cæsar, in the 3rd year of Parhad, the 5th king of Persia, and in the 18th year of Manu, the 3rd king of Urhai (Edessa), the Star of Juda, the Desire of the Nations appeared, and good hope and peace came over the children of men.

Now, at this time, the known world had two great kingdoms, viz.: In the West, the kingdom of the Romans; and in the East, the kingdom of the Parthians, and between the boundaries of these two kingdoms was

a small kingdom, and its name was the kingdom of Urhai (Edessa). And the chief and best known languages in these countries were: The Greek, the Roman, and the Aramaic.

The Name of the Men Who Came to Meet Jesus in Bethlehem.

They are as follows:

Arvanded, son of Artiban; Hormesd, son of Setros; Gosnasap, son of Gonapar; and Arshak, son of Mehros. These four brought gold with them.

Zarvandar, son of Warzod; Akrehu, son of Kesro; Artakchesht, son of Kolite; Ashtonkakodon, son of Sheshron. These four brought myrrh.

Mahros, son of Koham; Aksherosh, son of Kashan; Sadlak, son of Baldan; Merodak, son of Beldad. These four brought frankincense.

Religious Liberty in the Time When Christ Our Lord Came Into the World.

There was much more religious liberty in Persia, which was ruled by the Parthians, than in the Roman empire, and in its provinces, because the Roman empire was representative of their idols, and commanded that the idols should be worshipped by their subjects. And the emperors had made strong laws, that no strange gods should be brought into their land. The Greeks also boasted of their idols, which, they believed, had given them knowledge and philosophy, and they despised all other nations and regarded them as barbarians.

But the Parthian government in Persia took no interest in religion. On this account the Persians had much against them, because they did not appreciate the religion of *Zoroaster.* The Parthian kings commanded them two things: a) To be obedient to them, and b) to pay them taxes in due time. But in other respects they had liberty and could worship whatever idols they pleased.

A letter to Augustus Caesar from the philosopher Longinus, reads as follows: Longinus wrote a letter to Augustus Caesar and said to him: Chaldeans came from Persia to thy kingdom and brought offerings to a small child which was born in Judea. When they came, Bar Mano said, that we should not reveal it.

Augustus Caesar's letter to Longinus was in this manner: You were very wise, that you gave us information about this, and did not conceal it from us. He wrote also to Herod and told him to investigate closely as to what family the child belonged. Herod made investigations con-

cerning the child, but when he saw that he was despised by the Chaldeans, he became much enraged, and went and killed all children under two years of age.

How Christianity was Planted in the East Among the Syrians in the First Century. The First Missionaries or Patriarchs of the Syrian Church.

St. Thomas the Apostle lived and preached there from the year A. D. 35-45
St. Peter, the apostle, in Babylon, A. D. 54
St. Addai (Thaddeus) from A. D. 37-65
St. Agai from A. D. 65-87
St. Mari from A. D. 88-121

The universal condition of the world, its misery and consequences called forth a strong expectation of a blessed Savior who should be an extraordinary wise man. But this strong expectation was among the people of the East, because the children of Israel who worshipped the true God, were spread about in the eastern countries. God had given them a covenant in the Old Testament time, that when the time was fulfilled, he would send a Wise Man, namely: *The Messiah,* the *Son of David,* who should save them from their enemies. Likewise the old Simeon, and the prophetess Hannah (Luke 2:25-32) and the Chaldeans from the East who came and worshipped Jesus. These people were from Mesopotamia, or from Media-Persia. And if these men were from the countries mentioned they must have been Arameans, because the inhabitants of Mesopotamia consisted mainly of Arameans. Likewise, the New Testament and Church history tell us that the greatest mission-stream went out from Jerusalem to the countries of the East. At first the gospel was preached to the children of Israel, as our Lord Himself preached in Jerusalem and in Palestine, and his 12 apostles, and the 70 disciples whom he sent out to the children of Israel.

The Arameans and Syrians accepted Christianity from the apostles of Christ, which we prove in the following manner:

From the descendants of Shem several nations and languages branched out, but none of them were more like the Jews, who worshipped the true God, than the Assyrians and Arameans or Chaldeans. Their settlements, geographical and political relations, have contributed to keep the relationship and language of these nations on the foundation which they had before. The captivity of Israel and the transpor-

tation of Assyrians and Babylonians, by Assyrian and Babylonian kings, to the country of Israel (the Samaritans) caused them to live side by side of each other and in this way the eastern people saw and heard how the children of Israel worshipped the true God.

In the times of the prophets, the Word of God came several times to Aram Naharaim (Mesopotamia) and to the Arameans. The prophet Jonah brought the Word of God to Nineveh (Jonah 1:1-2) to the servant girl, who was in the house of Naaman, the Aramean, II Kings 5:3. Elisha the prophet came to Damascus in Syria (II Kings 8:7). The prophet Daniel, and Hananjah, Mishael and Azariah in their captivity in Babylon brought the Word of God to the Babylonians. And in this manner, the Arameans learned a good deal from the Jews about the true God and about the *Messiah—Christ,* and the Chaldeans asked the captive Jews to sing for them the songs of Zion along the shores of the rivers of Babylon (Ps. 137:1-4). When the Assyrian king Shalmanesar took the children of Israel captive and brought them to Assyria, and in their place put Assyrians (the Samaritans) these asked for a priest of Israel to teach them to worship the true God in the right manner (II Kings 17:24-31). The Aramaic and the Hebrew languages were closely related, and their letters also resemble each other. And thousands of names in the Holy Bible are alike in both languages and give the same meaning. In the First Book of Moses we have: Adam, Cain, Abel, Noah, Shem, Ham, Japhet, Eber, Peleg, Abraham, Joseph, Ephraim, Abimelech, Malchishua, Immanuel, Gad, Nod, Talmelka, John, Timon, Dinah, Lasban, Shealtiel, Ebed-Melich, Gabriel, Gihan, Engedi, Bethuel, Bethlehem, Beth Shemesh, Absalom, Achimelech, etc. So the Jews had a great influence on the Arameans in religious respects, and a great multitude of them had gone over to Judaism. All these things prove that the Arameans could understand something about the true God and about the *Messiah* beforehand and that they were prepared for him.

Some proofs from the New Testament. a) From the Gospel of St. Matthew: When Christ commenced his work in Palestine, the whole Syria heard about His works, and brought to him all that were sick, holden with divers diseases and torments, possessed with demons, the epileptic, and palsied, and he healed them (Matthew 4:24). This shows plainly that from Syria also many with poor health were brought to Palestine to Jesus, and good many of them were of the Arameans or Syrians. And one has reason to believe, that the sick, who became cured and who saw the miracles and wonderful works of Jesus and

heard his sermons and his doctrines and believed on Him, that they went back to Syria and preached to their neighbors and relatives, like as the Samaritan woman did, about the things which they had heard and seen of our Lord himself and communicated it to their people.

b) On the day of Pentecost St. Peter mentions the name of some countries and some Jews who had come from them to Jerusalem to worship, viz: Parthia, Media, Elam and those that live in Mesopotamia (and he mentions those who were proselytes, i. e., who had accepted Judaism and had gone over to the Jews). All these names are geographical names, and a great deal of the inhabitants of these countries were Arameans, who lived among the Jews. Hence it is very reasonable to believe that a great many of them were Arameans or Syrians, who believed and were baptized and received the Holy Spirit and accepted the glad tidings about the Messiah, together with their relatives, friends and neighbors, and their countrymen. The Jews who were from Rome went back and preached there, and it is reasonable to assume, that the Chaldeans from the East, who had come to Jerusalem on the day of Pentecost, were among the 3,000 who received the Holy Spirit.

c) And when Stephen was stoned, who was the first martyr of our Lord and Savior, the Jews persecuted the apostles and believers, and they fled from Judea to Samaria and came to Antioch in Syria and preached our Lord Jesus Christ, and many believed and came to our Lord. And when the congregation in Jerusalem heard about this, they sent Barnabas to Antioch and he found Paul also, and they were together in Antioch a whole year, and made many disciples, and in Antioch the disciples were first called Christians, etc. Comp. Act 11, 19-26.

It is reported that they were Arameans.

The apostles themselves wrote thus: To the elders and brethren who are in Antioch, Syria and Cilicia. Our brethren out of the Gentiles—peace. Now we can clearly see and understand, that there were other nations besides the Jews in Antioch; there were more Syrians who believed in our Lord (Acts 15:22-23). Again Paul writes: I came to Damascus and the Syrian countries (Gal. 1, 16-21). A great part of the people in these countries were Arameans or Syrians. d) St. Peter, the apostle writes and sends greetings to the elect congregation in Babylon (I Peter 5:13). Some people believe, that St. Peter went through Mesopotamia, till he came to Babylon, and no doubt he met children of Israel there and proclaimed to them the kingdom of Heaven, and he did the same to the Arameans also, but much more in Babylon, where he

founded a congregation. That is very true. The Jews, who did not return to Palestine, forgot the language of their forefathers and their common speech was in the Chaldean or Aramaic language.

Now, the question arises: What language did St. Peter use when he preached to the Jews who were captives in Babylon? They were poor and subjugated; had neither time nor means to learn other foreign languages as the Greek and the Persian, etc. We believe, that he used the Chaldean or Aramaic language, and in this way both Jews and Arameans could understand what he said, and hence many of the Chaldeans or Arameans were brought to believe in our Lord.

Bar Aurai has written a book called *Eclesiastike*—the book of the preaching of the holy apostles, and in the beginning he tells us that St. Thomas, the apostle of God, proclaimed the message about Christ in the regions of the East, in the second year after the ascension of Christ to heaven. He was on his way to India (Hindostan), and he preached to different nationalities, as: the Parthians, the Medes, the Persians, Karabaia, the Bactrians, the Mergas, and the Hindus. On this journey he went through Matarta, and there he found some people and preached to them. Some of them believed in our Lord; the first who believed were Bar Kashaba and Bar Meharperyotas, together with all his relatives.

This place was in Mesopotamia and the inhabitants were Arameans. The Holy Spirit said to St. Thomas that he should go to India, and preach there. Therefore, we have reason to believe it to be true, what the Syrian fathers and writers say, that they regard St. Thomas to be their first patriarch, and that his name was written in the chronicle of their patriarchs as their first patriarch, and accordingly they called themselves St. Thomas' Christians.

Some believe that St. Thomas preached in Bactria and Hyrcania, and that he did not go to India.

CHAPTER IX

THE DOCTRINE OF ADDAI.

THE letter from king Abgar,[1] son of king Ma'nu, and at what time he sent it to the Lord to Jerusalem, and at what time Addai, the Apostle, came to him (Abgar) to Edessa, and what he (Addai) spoke in his preaching of the gospel and what he said when leaving this world, said and directed to them who had accepted from him imposition of hands for the administration of the sacerdotal office.

In the three hundred and forty-third year of the reign of the Greeks,[2] in the reign of our master Tiberius, the Roman Emperor, in the reign of king Abgar, the son of king Ma'nu in the month of October, and early on the twelfth day, Abgar Ukkama sent Marihad and Shamshagram, chieftains and honored men of the kingdom, and with them Hannan, the faithful archivist, down to the city called Elev-theropolis, but in Aramaic Beith Gubrin, to the Venerable Sabinus, son of Eustorgius, a representative of our master, the emperor, he who ruled over Syria and over Phoenicia and over the whole country of Mesopotamia. They brought along with them letters, relating to the affairs of the kingdom, and he received them with delight and honor, when they came to him, and they stayed with him for twenty-five days, and he wrote answers to the letters and sent them to king Abgar along with them. And they set out and when they came on the road to Jerusalem, they saw many men coming from far away to see Christ, because his wonders had been rumored to distant countries. And when Marihab, Shamshagram and Hannan, the archivist, saw these men, they, too, went with them to Jerusalem. And when they came to Jerusalem they saw Christ and they rejoiced together with the crowd that was attached to him, and they saw the Jews, too, standing in groups, and meditating on what they ought to do with him,

(1) Abgar was the name of ten of the twenty-nine kings of Edessa and ten of the rest had the name of Ma'nu.

(2) The Macedonian Era, called the "Era of Contracts" by the Jews, began, according to the computation most generally followed, on the 1st of September, in the Julian year preceding first of our era. To reduce a Macedonian date to the common era, subtract 311 years and four months.

because they were puzzled, seeing numbers of their own people ready to profess him, and they stayed in Jerusalem ten days. And Hannan, the archivist, wrote down what he, himself, saw of the doings of Christ, besides all the rest that he had done, before their coming to Jerusalem. And they set out and came to Edessa. And they went before the king, their master, who sent them, and gave him the answers to the letters (to Sabinus) which they had brought along. And when the letters had been read, they commenced to tell king Abgar of all the things they had seen and of all the things Christ had done in Jerusalem. And Hannan, the archivist, read to him all he (Hannan) had written down and brought along. And when king Abgar heard this, he was much surprised and astonished, he and his great men who stood before him. And Abgar said to them: "These mighty acts are not of man, but of God because nobody but God only can call the dead to life again." And Abgar desired to set out to Palestine in order to see with his own eyes all the doings of Christ. But as he could not go over the land of the Romans, not being his possession, and as he did not want to be the cause of bitter enmity, he wrote a letter and sent it to Christ by means of the hand of Hannan, the archivist, and he (Hannan) set out from Edessa on the fourteenth day of Adar (March) and he entered into Jerusalem on the twelfth day of Nisan (April) on the fourth day of the week. And he found Christ in the house of Gamaliel, the high priest of the Jews. And the letter was read to him (Christ) and it was written as follows:

The Letter of Abgar to Jesus.

"Abgar Ukkama to Jesus, the good healer, who is revealed in Jerusalem. My Lord, peace! I have heard of Thee and Thy healings—that Thou curest not by herbs and roots, but by Thy word, and that Thou openest the eyes of the blind, that Thou makest the lame ones to walk and that Thou cleanest the lepers and makest the deaf ones to hear. And they with (unclean) spirits and the moon-mad and they who have pains, Thou curest by Thy word. Even the dead dost Thou revive. And when I heard of these wonders which Thou doest, I made up my mind that either Thou art God, Who is come down from heaven and does these things, or Thou art the Son of God, doing these things. For this I have written to Thee, and I ask Thee to come to me, as I worship Thee, and cure the sickness from which I suffer, because I believe in Thee. Further, I have heard that the Jews grumble over Thee and persecute Thee,

and that they try to crucify Thee and think of ruining Thee. I am in possession of a little and beautiful town and it is sufficient for two to dwell there in peace."

The Answer of Jesus to Abgar.

And when Jesus received the letter, in the house of the high priest of the Jews, he said to Hannan, the archivist: "Go and say to thy Master who sent thee to me: "Blessed art thou, who believest in Me, for it is written of me: 'They who see me, will not believe in me, and they who have not seen me, will believe in me.' And as to that of which thou hast written to me about my coming to thee (go and say), when that is consummated, for the sake of which I am sent hither, (then) I will ascend to my father who sent me, and when I am ascended to him, I will send thee one of my disciples, so that he may cure the sickness thou hast, and make thee whole and sound, and all those who are with thee he will convert to the everlasting life. And the town will be blessed, and until all eternity the enemy shall not rule there again."

But when Hannan, the archivist, perceived, that Jesus thus spoke to him, he, because he was the painter of the king, painted a picture of Jesus with chosen colors and brought it to king Abgar, his master. And when king Abgar saw the picture, he accepted it with great delight, and gave it a place of honor in one of his palaces, and the archivist, Hannan, told him everything which he had heard from Jesus, as he (Hannan) had written down his (Jesus') words.

But when Christ had ascended to Heaven, Judas Tomas sent to king Abgar the apostle Addai,[1] who was one of the seventy-two apostles. And when Addai came to the town of Edessa, he dwelt in the house of Tobias, son of Tobias, the Jew, who came from Palestine, and there was sent word of him (Addai) all around the town, and one of the free-born

(1) Addai, Addeus or Thaddeus is here introduced as one of the Apostles. Eusebius, bishop of Cæsarea and a prominent ecclesiastical historian, living from about 200 to 339 A. D., says that Addai (Thaddeus) was one of the seventy disciples of Christ. The only Thaddeus known to the gospels is "Lebbeus whose surname was Thaddeus, one of the twelve apostles" (Matt. 10:3). By Mark (3:19) he is called Thaddeus, "one of the twelve ordained." Luke (6:16) speaks of him as "Judas, the brother of James." John, speaking of him as Judas, takes pains not to confuse him with the other Judas. John says (14:22), "Judas saith unto him (Jesus), not Iscariot, Lord, how is it that etc."

In all probability, the friends of Judas Thaddeus dropped his first name for the very same reason. The "Epistle of Jude" or Judas is very commonly believed to have been written by this Judas Thaddeus, the brother of James. But nothing more is known of him than one may learn from the letter, which is little or nothing. And the same is the case with the author of the "Doctrine of Addai." They both appear as zealous believers and as defenders of faith in Jesus as the only Lord. There is some evidence that the "Epistle of Jude" was written in Palestine or in some neighbor country.

Eusebius says that the full name of the apostle Tomas was Judas Tomas. His first name was probably dropped for the same reason as the first name of Thaddeus. Addai came into oblivion—the name reminded one disagreeably of Judas Iscariot.

men of Abgar, the name of whom was Abdu, son of Abdu, one of the chieftains who sat with bowed knees before Abgar, came and spoke of Addai to him, "Behold a messenger is come and he is dwelling here, he of whom Jesus sent to thee (the word), I will send one of my disciples to thee."[2] And when Abgar heard this tiding and of the mighty acts which Addai had done and of the marvelous cures he had performed, he (Abgar) made up his mind and confirmed, "Verily this is him of whom Jesus sent (words) 'when I am ascended to Heaven I will send thee one of my disciples, and he will cure thy sickness'."

And Abgar sent for Tobias and called him in and said to him, "I have heard that a certain mighty man is come and dwells in thy house. Guide him hither. There may be a good hope of recovery for me by him."

And early the next day Tobias guided Addai, the apostle, to Abgar, but Addai, himself, knew that he was guided thither by the power of God. And when Addai stepped before Abgar, while his free-born men stood before him (Abgar), and while he (Addai) drew nearer—a strange vision became visible to Abgar on the face of Addai. And in the moment Abgar saw the vision, he fell on his face and worshipped Addai. And amazement caught all those, who stood before him (Abgar). For they did not see the vision, which was visible to Abgar only. And Abgar said to Addai: "Verily, thou art a disciple of Jesus, the mighty champion, the son of God who sent thee to me (saying): 'I will send thee one of my disciples to thee for healing and life'." Addai said to him: "Because thou formerly believest in him who sent me, I am sent to thee. And, as thou now again hast believed in him, so will all the things in (regard to) which thou hast believed in him, be unto thee." And Abgar said: "So much have I believed in him, that I, as far as concerns the Jews, who crucified him, should wish to take an army and destroy them. But on account of the Roman Empire, I shrink from doing it, in face of the treaty of peace which I, like my forefathers, entered into with my master, the emperor Tiberius." Addai said to him: "Our Master has fulfilled the will of his father, and when he had fulfilled his father's will, he was lifted up into heaven to his father, and set in glory beside him with whom he was from eternity." Abgar said: "I believe in him, too, and in his father." Addai said to him, "Because thou thus hast believed, I im-

(2) Abdu and Tobias, the Jew, are mentioned by Moses of Khor'm or Khorene in Armenia, prominent as the author of the "History of Armenia," written between the years 431 and 440 A. D. Moses says that Abdu, like Tobias, was a chieftain or "prince." Of Abdu he says expressively that he was in very high honor in the palace of the king. An evidence of rank is the privilege to sit before the king.

pose my hands on thee in the name of Him in whom thou hast believed." And in the hour in which he imposed his hand on him (Abgar), he was cured from the torment of the sickness, from which he for long time had suffered. And Abgar was amazed and surprised, for, as he had heard, that Jesus worked and healed, so Addai, too, healed, without any medicines (comp. Jer. 46:11) in the name of Jesus. And Abdu, the son of Abdu, he, too, had gout in his feet, and he stretched out his feet to him (Addai), and he imposed his hands on him, and healed him. And he had gout no more. And all over the town he (Addai) performed great cures and displayed mighty acts.

Abgar said to him: "Now, as all men know, that thou doest these strange doings by the power of Jesus Christ, and, as we are amazed by thy deeds, I pray thee, that thou tellest us the story of the coming of Christ, of how he was, and of his glorious power and of the wonders and signs, which we have heard he did, and which thou and thy fellow disciples have seen." Addai said to him: "I will not fail to tell of these things, because I am sent just for the purpose of informing and teaching everybody who, like thee. will believe."

"Let the whole town be gathered together before me tomorrow, and I will sow the word of life in the sermon, I will preach to you of the coming of Christ, of how he was, and of him who sent him, why and how he sent him, and of his power and of his wonders and signs, and of the glorious mysteries of his coming, of which he spoke in this world, and of how and for the sake of whom he humbled himself and abased his exalted godhead by the manhood which he took upon himself, and of how he was crucified and descended to the abode of the dead, and broke down the middle wall of partition, which never had been broken down, and of how he by this gave life to the dead, when he, himself, was slain. And he descended alone, but with a great many he ascended to his glorious father with whom he was in exalted godhead from eternity."

And Abgar directed them to give Addai silver and gold. Addai said to him: "How can we accept that which does not belong to us? Behold, we have left behind us, what was ours, because our master commanded us to preach the gospel for all creation without purse and scrip and to take the cross upon our shoulders. For on account of his crucifixion for the sake of our deliverance the whole creation is groaning and suffering.

And he told before king Abgar and his nobles and free-born men,

and before Augustina, the mother of Abgar, and Shalmath, the daughter of Meherdath, the wife of Abgar, of the signs and wonders of our Lord, and of the glorious and mighty acts he did, and of his divine triumphs, and of his ascension to his father, and of how they (his disciples) at the time, when he ascended to his father, had received power and authority, by the means of which power he (Addai) had cured Abgar and Abdu, the son of Abdu, the second in the kingdom, and of how he (Christ) had told them that he would appear at the end of times, and of the perfection of all creation and of the reviving and resurrection which will come to pass in the future—of all mankind and of the separation, which will take place between sheep and goats, between the believers and unbelievers. And he said to them: "Behold the gate of life is straight and the way of truth narrow, they are open, who believe in the truth, and Satan is gladdened on account of the unbelief and, therefore, there are many liars who lead the seeing astray. But if there was not good in store for the men who believe, our Lord would not have descended from heaven, and come to be born and suffer pain and die. And he would not have sent us to be his preachers and evangelists. And the things which we have seen and heard from him, what he did and taught, these (things) we trustfully proclaim to every man, so we may not do harm to the truth of the gospel. And not these things only, but (we proclaim) what took place in his name after his ascension into heaven.

Therefore, then, I will tell you what took place and was carried out among men who, like you, believed in Christ, (believed) that He is the Son of God alive for evermore."

The Conversion of Protonike.

Protonike, the wife of Claudius the Emperor, whom Tiberius made the second man of his empire, when he set out to make war on the Spaniards who had rebelled against him. This woman—when Simon, one of the disciples, was in the city of Rome—saw the signs and wonders and mighty acts he did in the name of Christ, and she forswore the heathenism of her forefathers, in which she was, and the idols which she had worshipped and believed in our master, Christ, and worshipped and praised him and held him in high honor, together with them who clung to Simon. After this she wished to see Jerusalem, and the places where the mighty acts of our Lord had taken place. And she forthwith set out and went from Rome to Jerusalem, she and her two sons and one of her daughters who was a virgin.

Her Visit to Jerusalem.

And when she came to Jerusalem the whole town came out to meet her. And they received her with great honor, as was due a queen, who was the mistress of the great country of the Romans. But when James (Jacob), who was made leader and commander of the church which had been built for us there, heard for what purpose she was come, he stood up and went to her, and he entered into her presence, where she dwelt in the royal palace of King Herod, and when she saw him, she received him joyfully, just as she had done to Simon Kefas. He (James), too, displayed to her healings and manifestations of power as Simon had done, and she said to him: "Show me the Calvary (Golgotha) where Christ was crucified, and the tree of his cross, on which he was hung by the Jews and the tomb in which he was laid."

And James said to her: "Gracious queen, these three things which thou wish to see, are under the stewardship of the Jews. They have taken possession of them and they do not permit us to go thither and worship before the Calvary and the tomb. Neither will they give us the tree of the cross. And not this alone, but they persecute us even severely, lest we shall preach and proclaim the name of Christ, and several times they have fettered us in prison."

And when the queen had heard these things, she in that instant commanded, and they brought before her Onias, the son of Hannan, the priest, and Gedalja, son of Caiaphas, and Judah, son of Ebed Shalom, chieftains and commanders of the Jews.

And she said to them: "Hand the Calvary and the tomb and the tree of the cross over to James and to them who are with him, and let no man be a hindrance to them, in order that they may perform their (divine) service there, according to the customs of the service.

The Death of Her Daughter.

And when she had given commands to the priests, she arose and went to these places. Also she handed the place over to James and to those who were with him. And then she went into the tomb. And she found in the tomb three crosses, the one was that of the Lord, and the two others those of the thieves who were crucified with him on his left and right side. And at the time, when she went into the tomb, she and her children with her, her daughter, a virgin, fell and died without pain and without sickness and without any cause of death. And when the queen saw that her daughter had died, she kneeled down in the tomb and prayed, and she prayed thus:

Her Prayer of the Reviving of her Daughter.

"God, who gave himself to the death for the sake of all men, and who was crucified in this place and was laid in this tomb, and the God who, giving his life to all, is resurrected and has raised many together with himself (save her) so that not the Jews, who crucified him, shall hear, and the erring heathens—whose images and carved pillars I have forsworn—shall not see me and mock me and say, that all which happened to her, did come, because she forswore the gods which she worshipped, and professed Christ whom she knew not, and because she went and honored the place where He was crucified, and if I, Oh, my Lord, am not worthy to gain a hearing, because I worshipped creatures instead of Thee, then save (her) for the sake of thy adorable name, lest it shall be mocked in this place, as they mocked Thee, when they crucified Thee." [1] And when she had said this in her prayer, she repeated it in her doleful cry to all who were present there.

Her oldest son stepped nearer to her and said: "Hear and listen, thy greatness, to what I will say. Thus I think in mind and thought, that this death of my sister, which was so sudden, is not in vain, but it is a strange act, for which God ought to be praised, and that his name should not be mocked, as they think, they who have heard this. Behold, we enter into the tomb, and we find three crosses, and we know not upon which of them Christ was hung. By this death of my sister, we will be able to see and learn which one is the cross of Christ. For Christ will not forget them who believe in him and seek him."

But queen Protonike, though her soul was then exceedingly sorrowful, saw that her son spoke these words wisely, truly, and rightly. And with her hands she took one of the crosses and laid it upon the body of her daughter, which lay before her, and she said in her prayer:

"O, God, who hast shown marvelous manifestation of power in this place, which we hear and believe, if this cross, Oh, Lord, is thine, on which the licentious ones hung thy likeness of man, show the strong and mighty power of thy Godhead, indwelling in thy likeness of man, revive this, my daughter, that she may arise, and thy name will be praised, when her soul returns to her body, and they, who crucified thee, will be bewildered, and they, who worship thee, will be gladdened."

And she waited long, after she thus had spoken. Then she took the

(1) The sentences of the Syriac original are in this place so entangled and "telescoped" that a satisfactory rendering into English is absolutely impossible except by a complete rewriting of the entire section.

cross off the body of her daughter, and laid another one (in its place) and said in her prayer:

The Reviving of Her Daughter.

"O, God, at the beck of whom the worlds and creatures exist, and who wishest, that the lives of all men shall turn to him, and who forgets not the prayer of those who seek him, if this cross is thine, show thy power of victory, as thou used to do, give the life to this my daughter, so that she arise and the heathens, who worship the creatures instead of Thee, may be bewildered, and the faithful true ones must acknowledge, that their mouths must be opened to the praise of Thee, in the face of them who deny Thee."

And after this she waited a good while, and then she took the cross off her daughter, and she took the third cross and laid it on her daughter. And when she tried to lift her eyes up to the heavens, and when she opened her mouth in the prayer, in that hour, at that time, in that moment when the cross drew nearer to the body of her daughter, her daughter was revived, and she suddenly arose and praised God, who had revived her by his cross.

But when queen Protonike saw her daughter revived, she was much moved and frightened, and although she was frightened, she praised Christ and believed in him, being the son of God living evermore, and her son said to her: "Thou seest, my mistress, that if not this had happened today, then they would have left this cross of Christ, by which my sister was revived, and taken and honored one of the crosses of the murderous thieves, now behold we see and are glad, and Christ, who has done this, is glorified in her."

And she took the cross of Christ and gave it to James, that it might be preserved in great honor. And she directed, that there should be built a great and magnificent building over the Calvary (Golgotha), where He was crucified, and over the tomb, in which He was laid, in order to hold these places in honor and to have an hour of prayer and assembling for the (divine) services of a congregation.

But, when the queen saw the whole multitude of the town gathered to gaze upon this act, she directed, that her daughter should go with herself, without the dress of honor, which queens used to wear, and without veil to the royal palace, where she dwelt, so that all could see her and praise God.

But the Jews, and the heathen people, who at the beginning of this event were glad and rejoiced, were much vexed at the end of it. They

would have been glad if it had not taken place, as so many on account of it believed in Christ, and the more so, as they saw the many signs which appeared in his name, after his ascension.

And even to far distant countries was rumored this act, even to the Apostles, my brethren, who preached of Christ. And there was peace in the congregations of Jerusalem and the neighboring cities, and they, who saw this act, as well as they who did not see it, praised God.

And when the queen went from Jerusalem to the city of Rome, every town swarmed around to have a look on her daughter. And when she came to Rome, she told Claudius, the Emperor, of the things which had taken place. And, when the emperor heard it, he commanded that all the Jews should be removed from the country of Italy. As this event was mentioned by many all over the land, that which had taken place was told Simeon Kefas, too. Thus everything, which the apostles, the brethren, have done, we proclaim to all men, to the end, that they who do not know, may hear manifestly of the things which Christ has done, by the means of our hands, that our Lord may be praised of all men. And these things which I repeat to you, are said that you may know and understand, how great is the faith in Christ among them who truly cling to him.

But James, the leader of the congregation in Jerusalem, who saw this act with his own eyes, wrote of it and sent it to the apostles, my brethren, and the apostles, also wrote to James and made known all that which Christ did by their hands, and these things were read to the whole assembly of the congregation.

And when king Abgar heard of these things, he and Augustina, his mother, and Shalmath, the daughter of Meherdath, and Pakur, and Abdshemesh and Shamshagram, and Abdu, and Azzai, and Bar Kalba, together with the rest of their brethren, were much gladdened, and they all praised God and professed Christ. And king Abgar said to Addai, "I wish, that thou wouldst tell to the whole town all the things of which we have heard by thee today, together with all the rest, that all may hear of the proclaiming of the gospel of Christ which thou teachest us, and to the end, that all may rest and stand in the doctrine which thou teachest us, and many may understand that I rightly believed in Christ in the letter which I sent him, and that they may know that he is the Son of God, and though his true and faithful disciple, and that thou manifest his glorious power in deeds to them who believe in Him."

And the next day Abgar directed Abdu, the son of Abdu, he, who was

cured of dreadful pains in his feet, that he should send a herald and let him proclaim in the whole town that they all should come together, men and women, in the place which is called Beth Tabara, the spacious place by the house of Avida, the son of Abd-Nachad, in order to hear the doctrine of Addai, the apostle, and how he taught, and in the name of whom he healed, and by what power he made the signs and wonders which he made. For, when he cured king Abgar, his free-born men only stood before him, and saw him when he cured him by the words of Christ, he (Abgar) whom many healers could not heal, and a strange man healed him by faith in Christ.

And when the whole town, men and women, were assembled, as the king had commanded, stood there Avida, and Labbu, and Chafsai, and Bar Kalba, and Labudna, and Chesrun, and Shamshagram, together with their brethren, who, like themselves, were the chieftains of the king and free-born men, commanders, and workingmen, and Jews, and heathens, who lived in the town, and strangers from the countries of Zoba and from Harran, and the rest of the inhabitants of the whole land of Mesopotamia—they all stood there to hear the doctrine of Addai, of whom they had heard, that he was a disciple of Jesus, he who was crucified in Jerusalem, and that he (Addai) made cures in his name.

The Sermon of Addai to the Inhabitants of the Town.

And thus Addai commenced to speak to them:

"Hear, ye all, and understand, what I will speak to you, that I am not a man, learned in healing and roots after the art of the children of man, but that I am a disciple of Jesus Christ, the healer of crushed souls, and the Savior of the life to come, the Son of God, Who came down from heaven and clothed Himself in a body and became a man and gave Himself and was crucified for all men, and when He hung on the tree, He darkened the sun on the firmament, and, when He had gone into the tomb, He was raised, and He ascended from the tomb together with many, and they, who watched the tomb, saw not how He ascended from the tomb, and angels of the High became heralds and proclaimers of the resurrection of Him who never would have died, if He had not been willing, as He is the Master of death, of the end. And, if He had not agreed, He had not again clothed Himself in a body as He, Himself, is the body's maker. But the will that made Him humble Himself to be born of a woman, moved Him to submit to the agony of death. And He abased the exalted greatness of His godhead—He who was by His Father from yore, from time everlasting, He, of Whom the prophets



THE TWO GREAT COLUMNS ON THE CITADEL OF EDESSA.
From Burkitt, Early Eastern Christianity.

have spoken in their mysteries from olden times when they spoke parables of His birth and His sufferings, His resurrection and His ascension to His Father, and His sitting at the right hand, and behold, He is worshipped by them above here and of them below here, He who was worshipped from times everlasting. For though His likeness was that of the sons of man, His workings of power, and, His knowledge and His mastery were of God; just as He said unto us: 'See, as much is the son of man glorified, and God glorifies Himself in him by workings of power, and by wonders and signs, and by His glory from the right hand. But His body is the pure garment of his glorious Godhead, through which we may behold his invisible glory. This Jesus Christ, then, we preach and proclaim, and together with Him we proclaim His Father, and we exalt and worship the Spirit of His Godhead, because we are thus commanded by Him to baptize and absolve them, who believe, in the name of the Father, and the Son and the Holy Ghost.' And the prophets of olden times also spoke thus: 'The Lord our God hath sent us and His Spirit' (Comp. Isaiah 48:16). And if I said anything, which was not written in the Prophets, the Jews, who stand here and hear me, would not acknowledge it. And, again, if I name the name of Christ on them, who have pain and sickness, and they be not sound, then they, who worship the labor of their hands, would not believe. If, therefore, that, which we preach, is written in the scriptures of the Prophets, and we are able to show powerful healings of the sick, no man will look on us, and not perceive the faith which we preach, that God is crucified for all men. And be there some who are not ready to be persuaded by these words, let them step nearer to us, and make their minds known, that we may bring healing herbs for their wounds, just as if they were afflicted with a sickness, for, although you were not present when Christ suffered, still, the sun was darkened, and you saw it, so you ought to learn and understand what great terror there arose at the time when He was crucified, He, the gospel of Whom was spread around the whole world by the signs which His disciples, our brethren, did everywhere on the globe, and they who are Hebrews and know only the Hebrew tongue in which they are born, lo, to-day they talk in any language whatever, in order that they who are far away shall hear and believe, as well as they who are near—that He is the same who, in this region that is before us, confused the language of the rebellious (Gen. 11:7) and the same who now today, by us, teaches the faith as it is, right and true to plain and unlearned men from Galilee in Palestine. For, I, too, whom you see

before you, I am from Paneas, the place where the river Jordan takes its rise, and I, together with my companions, was selected to be a preacher of this gospel, by which behold:—all parts of the country resound of the glorious name of the adorable Christ, therefore, none of you let your will be hardened to the truth, and your thought be drawn away from the truth. Do not let yourselves be dragged, like captives, by erring and pernicious thoughts, which are full of despair, in view of a bitter death. Do not let yourselves be caught by the evil heathen ways of your fathers, and be kept away from the true and real life which is in Christ. For they who believe in Him are they in whom He believes, He, Who in His mercy descended to us to make the bloody sacrifices of the heathens and the wine libations of the idolaters leave the earth, that no longer may the creatures be worshipped (Rom. 1:25), but that we may worship Him and His Father together with His Holy Ghost.

For I, as my master commanded me, lo, I preach and proclaim the gospel, and behold this money on the table before you, and the seed of the word I sow in the ears of all men, and they who will accept it, for them it will be the good reward of the profession (comp. 1 Tim. 6:12). And they who will not be persuaded, over them I shake the dust of my feet as my master commanded me (Matt. 10:14; Mark 6:12; Luke 5:9). Therefore, beloved, turn from your evil ways and shameful doings, and turn to Him with a good and beautiful will as He has turned to you with grace and His abundant mercy (1 Peter 1:3). Be not like the former generations who have passed away, who because they hardened their hearts to the fear of God were punished manifestly, that they might be chastised, and that they, who come after them, may tremble and fear. For the purpose of our Master to the world was, in the whole, to teach us and show that in the perfection of creation there will be an awakening of all men. And at that time they shall show the ways of their lives in their own persons. And their bodies shall be rolls of writing for records of righteousness, and there shall be none there who cannot read writing, for on that day every man shall read the things which are written in his own book, and the account of his works he will grasp with the fingers of his hands (comp. Matthew 12:20). Thus, even the unlearned shall understand the new handwriting of the new language. And there shall be none who says to his companions: 'Read this for me, for one knowledge and one instruction shall reign over all men.'

Let this thought appear before your eyes, and let it not go out of your

mind for ever, for, even if it goes out of your mind, it does not go away from the justice. Pray to God for mercy, that he forgives you your infamous heathenish unbelief; that you have forsaken Him, Who shaped you on the face of the earth, and let His rain pour down and His sun rise on you (Matthew 5:45), and instead of Him you worship His works. For the gods of idolatry and the hewn images and whatsoever in the creation, in which you trust and which you worship—if there was in them the feeling and the sense, for the sake of which you worship and honor them—it would be just, that they received your homage, they which you have hewn and gained, and which you have raised and nailed with nails that they should not move. For if the works could notice the honor which you do to them, then they would call out to you, nay, shout to you, that you shall not worship your companions who are made and shaped like yourselves, for the creatures which are made and shaped, shall not be worshipped, but it is they, that shall worship and praise their creator (Rom. 1:25). As His grace covers the sinners here, so His righteousness shall be avenged on the unbelievers. For I have seen this city, (seen) that it is very full of heathenism, which is contrary to God.

Who is this Nebo, a shaped image, which you worship, and Bel, whom you do honor,[1] and behold, there are among you who worship Bath Nikal, as do your neighbors, the inhabitants of Harran, and Taratha like the in-

(1) What we know of the religions of the pre-Christian Arameans, the Assyrians and Babylonians, is far from satisfactory. That they descended from a common source is now taken for granted. It is further beyond doubt, that the Assyrian religion is an offshoot of the Babylonian. The religions of the Canaanites and Phoenicians are closely allied. Even in the most remote times we find the Assyrian religion to be anything but primitive, centuries must have preceded the earliest times known to us; all Semitic religions, without exception, regard the relation between God and man exactly as Semitic peoples looked upon themselves in their capacity of subjects of the mighty king.

Nebo, the Assyrian Nabu, is in old hymns called "the lord of the hosts of heaven and earth." "the supreme watcher" and the "holder of the scepter of power." He was also the "protector of knowledge and handicraft."

Bel, Ba'al was the "supreme god," the "king of heaven" and the national god of Babylon quite as Asshur in Assyria. Ur Gur, king of Ur, built Bel a temple in Nippur some time between 2700 and 3000 B. C. The Jewish Talmud identified Nippur with the ancient city of Calneh, mentioned in the tenth chapter of Genesis. Sir Henry Rawlinson has pointed out that the temple was inhabited and the seat of a Christian Bishopric as late as the twelfth century, A. D.

Bath Nikal: Addai, no doubt, meant there are those who worship in the temple of Nikal, "Bath" being the Hebrew Beth, a house, a temple as in Bethel, the House of God—in Assyrian Bit. Some identify "Nikal" with the Babylonian Nuzku worshipped in the temple of Bel, while others, very reasonably, think that Nikal is Nergal, "the ruler of storm, the giant King of War," as he is called in an old hymn. Nuzku was the god of darkness and sleep.

Taratha: Nothing is known of this goddess. It may be correct, when one of the Assemani, the famous Syrian Orientalists, connects Taratha with the Syrian Tara, a "door," and suggests that Taratha was a Syrian "Ianus."

The sun and the moon: Both were worshipped in Assyria and Babylon, the sun as Shamash or Shamas, the special home-god of Sargon, with temple in Nippur and Larsa. An inscription of Tiglath Pileser, says that Shamash is "the establisher of the heaven and the earth." Sometimes the deity is worshipped as a goddess, the wife of Bel. Sin, the moon-god, was in particular the god of Nabonidus, the last king of Babylon, who ruled about 550 B. C. In an inscription he says, that he also restored the temple of the Sun at Sippara, built by Naram-Sin. Nabonidus found, he says, the original inscription of Naram-Sin, "which none before him had seen for thirty-two hundred years."

habitants of Mabug, and the Eagle, like the Arabs, and the Sun and the moon, like the rest of the inhabitants of Haram, who are like you? Do not let yourselves be caught of the rays of the constellations and of the radiant star, for everyone who worships the creatures is damned by God. For, even, if there are creatures, who are greater than their brethren, they are not more than their brethren, as we have told you. It is *the cause of a bitter pain for which there is no cure,* that things which are made worship things which are made, and that creatures glorify their brethren. For as they cannot exist by their own strength, but by the strength of Him who made them, so they cannot be worshipped together with Him. For it is a scoffing of both—of the creatures, when they are worshipped, and of the creator, when the creatures which are foreign to the substance of His nature, are put together with Him. For the whole prophecy of the prophets, and our preaching, which is in accord with the prophets, is this, that the creatures shall not be worshipped together with the Creator (Romans 1:25), and that men shall not let themselves be put under the yoke of the corrupt heathenism. I say, it is not because you can see the creatures, that you ought not to worship them, because everything, which is shaped, is a creature, whether, you can see it or not. It is a bitter mischief to put the glorious name of the Godhead upon it (a creature). We preach not of creatures, like yourselves, but of the Master of the creatures. For the earthquake which made them near the cross tremble, testifies that everything which is made and shaped, depends on him and exists by the strength of Him Who made them (John 1:3), He, Who was before the world's creatures (were made), He, Whose nature is unsearchable, because His nature cannot be seen, He, Who together with His Father is hallowed in the high above because he is the Master and God from eternity. This is our teaching, in every place and every part. And we are commanded to preach in this way to them who hear us, not by force, but by teaching the truth, and by the strength of God. And the signs, which were done in His name, testify that our faith is true and trustworthy. Be, therefore, obedient to my words and take heed of what I have spoken and speak to you. And in order that I shall not be the occasion of your death I counsel you, again and again, to be prudent. Accept my words decently, and do not forget them. Step nearer to me, you, far from Christ, and approach Christ. And, instead of erring sacrifices and libations, you offer Him thanks.

What is this high altar, which you have built in the midst of your town? And what are these who come and go, and on it offer sacrifices to

the evil spirits, and on it sacrifices to the devils? And, even if you do not know the scriptures, does not nature, itself, teach you (1 Cor. 11:14), according to its understanding, that the idols have eyes, but see not? (Ex. 12:2; Jeremiah 5:21.)

You, who have eyes—as you do not understand—have you grown to be like them who do not see and do not hear? In vain you will strain your voice to deaf ears, while you must not blame them that they do not hear, as their nature is blind and dumb, you are rightly to blame, because you give not heed even to things which you see. For the darkness of error that covers your mind will not let you reach the heavenly light, which is knowledge. Flee, then, things, which are made, as I have told you—because they are gods in name only, while in their nature they are not gods. Step nearer to Him Who in His nature is God for ever, and from eternity, and Who is not shaped like your idols, and Who is not a work, like the images of which you boast, for He is God together with His Father, though He clothed Himself in this body. For the creatures which were stirred when he was slain, and terrified by the agony of his death, they testify that He Himself is the creator. For it was not for the sake of a man that the earth quaked, but for the sake of Him Who let the earth appear above the waters (Gen. 1:9), neither was it for the sake of a man that the sun on the heaven was darkened on account of the cross, but for the sake of Him Who made the great lights (Gen. 1:16). Neither was it by a man, that the upright and righteous ones were called back to life, but by Him Who, from the beginning, had given death the dominion. Neither was it by a man, that the veil of the temple of Jerusalem was rent in twain, from the top to the bottom (Matthew 27:51), but by Him Who said unto them: 'Beloved, your house is left unto you desolate" (Matthew 23:38). For behold, if not they who crucified Him had not known that He was the Son of God, they would not have proclaimed the ruin of their city (comp. Luke 6:48), nor would they have wished woes over themselves. For, even if they would deny this acknowledgment, the fear of the workings of power, done at the time, would not permit them to deny it. And behold, even some of the children of those who crucified Him, are this day preachers and evangelists, together with the apostles, my brethren, over the whole land of Palestine, and among the Samaritans and Philistines. And the gods of the heathens are contemned, while the cross of Christ is honored and the nations and the creatures acknowledge God (comp. Ps. 72:17), that He became a man. Therefore, if you believed, when

Jesus, our Master, was on this earth that He was the Son of God, and if you, before you heard the words of his preaching, professed Him, that He is God, then none of you must doubt in his mind of, how the promise of the blessing, that He sent, shall be fulfilled, now, when he has ascended to His Father and you see before your eyes that wonders and signs are done in His name, and you hear the word of His gospel in your ears. 'For blessed are you who have not seen, and yet believed (comp. John 20:29); and because you thus believed Me, the city in which you dwell shall be blessed, and the enemy shall have no power over it unto times eternal.' Therefore, do not turn away from the faith in Him; for behold, you hear and see them who bear witness of the faith in Him, that He is the adorable Son of the glorious God and the victorious king and the mighty power. And a man may, by the faith in Him, accept the eyes of the true mind and understand that the anger of righteousness will pursue everyone, who worships creatures.

For, what we speak to you we speak as we have received it in the gift of our Master, and we teach and we show that you may accept our blessing and not spoil your mind by the errings of the heathens. For the heavenly light is risen in the creation, and it is He Who in olden times chose the fathers, and the righteous, and the priests, and Who spoke to them in revelations of the Holy Ghost. For He is the God of the Jews who crucified Him, and the erring heathens worship Him, too, though they know it not, because there is no other God in heaven and on the earth (Eccles. 5:2), and lo! confessions ascend to him from the four quarters of the world. Therefore, behold! your ears have heard what they never heard before, and your eyes have seen what they never saw before; therefore, deny not what you have seen and heard. Free yourselves from the rebellious minds of your fathers. Free your souls from the yoke of sin, which rules over you by sacrifices and libations before the hewn images. Care for your lives which shall perish, and for your wicked bend of your neck, and gain a new mind which worships the Creator and not the creatures, (a new mind) in which there, when you are baptized in the glorious name of the trinity, is painted a picture of truth and right, of the Father, and the Son, and the Spirit of Holiness.

This is our doctrine and preaching, for the truth of Christ does not consist of many things. And you who want to be obedient to Christ, you know that I have repeated my words to you many times, that you may learn and understand the things you hear. And we will rejoice, as the sower rejoices over his field which is blessed. And God will be glor-

ified in your conversion to Him. While you gain salvation by this, we, who have counseled you, will not miss our wages. And, as I am confident that yours is a blessed country, after the will of Christ, the Master—behold! instead of shaking the dust off our feet as we were commanded, over a city which did not accept our words, behold! I, today, shake the words of my lips over the door of your ears, (the words) in which are put forth the coming of Christ, which has been, and that which shall be, and the resurrection, and the awakening of all men, and the separation that will take place, of believing and unbelieving, and the painful punishment kept for them who know not God, and the blessed promise of coming joy which they shall gain who have believed in Christ, and worshipped Him and His exalted Father, and who have professed the Spirit of His Godhead. And now it is proper to close my sermon for this time. Let them who have accepted the words of Christ, and, likewise, them who are ready to gather in prayer with us, remain by us; after that, they may go to their homes."

An Arabic Legend About Jesus.

This legend is from *Rosat al Safa,* and is interesting as an Arabic view of our Savior.

The King of Nisibis, Nersai, invited Jesus, the sublime, to visit him, and Jesus came to Nisibis accompanied by Thomas, Simon and James. And Jesus worked many miracles there, and the people asked Him to give them still another proof of His wonderful power. And Jesus said unto them: "Which of your dead ones do you want me to raise from death?" But all said: "Shem, for he is our father."

And they went out to the burial-place together, and Jesus prayed to God, His Father, and Shem came forth from the grave. He was a very old man and his hair was gray. And Jesus asked him why his hair was gray, as in the olden times the men did not have gray hair, and Shem answered: "I heard your voice in the grave, I thought it was the day of judgment, and my hair was turned gray from fright."

And after Thomas, the apostle, Addai was one of the 70 disciples who preached the gospel. He went as a missionary to the eastern countries. This occurred in the 3rd year after the ascension of our Lord Jesus, and in the 15th year of the reign of emperor Tiberius. Addai and his disciples Aggai and Mari went to Urhai to king Abgar, who expected these servants of the God to come. And they accomplished what they wished and preached the gospel and proclaimed Christianity in Mesopotamia and



EDESSA.

From Burkitt, Early Eastern Christianity. View looking W. S. W., with Citadel of Abgar and the two great columns in the background. The hill on the right was where Shamona and Guria were martyred A. D. 297.

worked many miracles. They went as far as to the great lakes of the east and converted many to Christianity.

But when they returned to Urhai, they found, that Abgar, the Christian king, was dead, and that his son, a heathen, had succeeded to the throne. He caused Addai to be killed on the 3rd day of July, and Addai was buried in the church he himself had built.

Aggai succeeded Addai, but he would not serve the king who had killed his teacher, Addai, and he fled to the East. He preached God's words (the gospel), over the entire country of Persia, also in Assyria, Media, Babylonia and many other places, and he traveled to the boundaries of India. Then he returned to Urhai. The king told him to weave woolen cloth for him, as he had done for his father, but Aggai said: "I worked for your father, but when my teacher Addai was alive, he took care of the herd. He was the shepherd, he is dead now, and he asked me to be a shepherd for his herd, and no other work can I do. I cannot weave woolen cloths for the king."

When the king got this message he grew angry, and he ordered Aggai to be tortured, his thigh bones were broken and he died.

The Language of Christ and His Apostles.

Christ was born in Palestine, and always spoke the language of the country at that time. The language of Palestina and Chaldea was then Aramaic.

After the destruction of the Judean kingdom, Aramaic more and more came into use. As the Babylonian captivity lasted seventy years, even they who were not more than ten years old when they left Palestine for Babylon, would be men of eighty when the children of Israel returned to their native land. There could not have been many of them. And when it is kept in mind that the Jews of the captivity lived as "strangers in a strange land," we readily understand how easily the old language would be forgotten and supplanted by the tongue of the land where they resided. There could hardly be any vitality left in the old Hebrew tongue, and we know, too, that so was the case. Nehemiah (13:14) is sorry for the children of Jews who had taken wives from Ashod and their children spoke the language of their mothers, and not that of their fathers. But Nehemiah at another occasion still more vividly pictures how the language had changed. The Prophet relates how Ezra, after the return from Babylon, gathered the whole nation of Israel (Neh. Chap. 8), "as one man into the street, that was before the water-gate." And Ezra stood upon a pulpit of wood which was made for the purpose, and be-

side him on his right and left hand stood leading men of the people. And Ezra opened "the book of the law of Moses, which the Lord had commanded to Israel in the sight of all the people, for he was above all the people (on the pulpit), and the people lifted up their hands, bowed their heads and worshipped the Lord with their faces to the ground."

After this solemn initiatory act, "Joshua and Bani" etc., and the Levites, caused the people to understand the law." (Neh. 8:7). In order to emphasize the statement, the next verse reiterates: "So they read in the book, in the law of God distinctly, and gave the sense, and caused them (the people) to understand the reading." (Neh. 8:8).

In plain words it is said, that the Hebrew text of the law of Moses had to be translated into Aramaic, and, after that, interpreted, as the people could not understand it. Subsequent to the writing of the law of Moses, the people had adopted Aramaic as their language and forgotten Hebrew.[1]

And from that time, the old Hebrew was a dead language, like Sanscrit, Greek, Latin and many other languages. But to this day Hebrew remained the holy, religious language of the Jews, and is now, as of old, used in their synagogues. Translations into Aramaic as well as the Aramaic portions of certain books of the Bible, interpretations, etc., in the same tongue, are known under the common name Targum.[2] The language, in which Targum is written is so strongly tinctured with Aramaic, that when the Jews around Urmia today speak Targum dialect to the native Syrians of the town, it is as readily understood as the Aramaic of the modern Syrians is understood by the Jews.

When it is related that Paul, the apostle, during his visit to Jerusalem "spoke unto the people" in the Hebrew tongue (Acts 21:40), Paul obviously spoke in Aramaic.[3] And if he had not, the listeners would not have understood him. The Greek language was certainly used in some of the cities of Judah and Israel, but only those few Jews who took

(1) Ezra and Nehemiah, themselves, write a great part of their books in Aramaic. They would not have done so, unless Aramaic already had grown to be the dominant language of the Jews. Efforts of pious authors like those of Esther and the Ecclesiasties to keep Hebrew alive were futile. Indeed, the very language of these authors is the most unquestionable evidence of the strong influence of Aramaic.

(2) The noun **Targum**, a form similar to **Talmud**, occurs in the Mishnah, and the **meturgam** occurs in Ezra 4:7. "In the days of Artaxerzes wrote Bishlam"—"unto Artaxerzes, king of Persia, and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue." **Targum**, as **Talmud**, signifies "study of and instruction in anything," "interpretation," "learning acquired," "system," "style," and, like **Mishnah**, "repetition," in contradistinction to **Midrash** (preaching).

(3) In the same sense Paul, of course, is speaking of himself as a "Hebrew of the Hebrews," regardless of the fact that he was born in the city of Tarsus in Cilicia and was a Roman citizen.

part in the political affairs were able to understand it. Even Jews of learning, like Josephus, the historian, had difficulty in mastering Greek.

The Gospels, themselves, present an undisputable proof of the language of Christ and his Apostles. In a few places where the writer wanted to lay the color on as strong as possible, the words in question are expressed in the original tongue, as "Eli, Eli, lama sabachtani,"—God, God, why hast thou forsaken me? (Mattkew 27:46). "Talitha cumi"—Girl, arise (Mark 5:41). "Ephata," Be opened (Mark 7:34). "Abba—Father (Rom. 8:15). "Maran atha"—The Lord is coming (1 Cor. 16:22).

The Apostles of Christ spoke and preached in the Aramaic language. We know that most of them were unlearned men. Many of them came from the neighborhood of Galilee, far from Jerusalem. But even if they had been able to use Greek, that would not have been of much benefit to the plain people among whom the Apostles were working. Peter, the Apostle, reached on the other hand, far by the means of his mother tongue.[1]

The great cities in which Christianity during its first stages was proclaimed, were Jerusalem, the centre of the mission, Antioch, Damascus, Edessa, the Urhai of the Syrians, Nisibis, Arbela, Seleucia-Ctesiphon and Khorsabad.

The three most prominent nations at the dawn of the Christian era were the Romans, the Greek and the Armenians. And within the domains of these nations, the Aramaic language was more extensively used than any other tongue. The strongest evidence possible of this is the fact that Pontius Pilatus, the Roman procurator, wrote the accusation of Christ, "This is the king of the Jews," in "letters of Greek and Latin and Hebrew." (Luke 23:38; John 19:19, 20).

The New Testament from the beginning was met with in two languages, Greek and Aramaic.

The Gospel of Matthew is the earliest written of the four and Matthew wrote in his mother tongue, the language of Palestine, Aramaic. This is confirmed by Papias, one of the fathers of the Church, who died in the year 163, A. D. Aristion, who died in 190 A. D., like Papias, states that Matthew wrote in Aramaic, and all the later men of prominence and learning take it for granted, that so is the case. But the original of Matthew was lost way back in time.

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(1) Peter was a Syrian by birth and his name Peter is simply a translation into Greek of his Syrian name Kepha, meaning a stone or rock.

CHAPTER X

ARAMAIC BIBLE—VERSIONS IN THE FIRST CENTURIES.

THE Arameans of Syria were converts to Christianity at an early date of our era. The "Doctrine of Addai" shows this. Other Apostles worked in Antioch and still others in Mesopotamia. Traditions, assigned to St. Gregory, say, that the want of a translation into Aramaic of the New Testament was supplied by Addai, the Apostle, and king Abgar of Edessa sent two men to Jerusalem who, while there, wrote the New Testament. This translation from the Greek language did not contain the two Epistles of Peter, the Epistle of James, the Epistle of Jude, the three Epistles of John and the Revelation, as these writings did not exist at the time of the translation says the traditions of St. Gregory.

In the "Doctrine of Addai" we are told that the Christians of Urhai (Edessa) every day read the Old Testament and the Epistle of Paul and the book of Simon Cepha, which was sent from Rome, and the Acts of the Twelve Apostles which Bar Zati sent us from Ephesus. These books were read because they were good, the tradition goes on, but what was called Diatessaron, was not good and was not read. The next Syrian version of the Bible was written in the last part of the fourth century or, perhaps, not before the first half of the fifth. This version is the world famous Peshitta; the Syriac name meaning "the plain and true," an appropriate name, as the Peshitta is a better and plainer rendering of the original text than any of the older.

Several years ago a Bible version was found in a monastery at Mount Sinai, and several critics of prominence think that this version may be older than the Peshitta. The Sinai-version contains only the four Gospels, however. Of the Peshitta many copies are still existing and some, really beautiful, written on parchment, are scattered among the libraries of Rome, London, Paris, Berlin and St. Petersburg. In Egyptian and Mesopotamian

monasteries, and in the Syrian city of Urmia, in Turkish and Persian monasteries, are likewise copies of this version.

Syrians love the Peshitta and prefer it to any other Bible-version. From generation to generation copies were carefully handed down and treasured as the true and unadulterated word of God. For nineteen centuries Aramaic was the language of the Syrian Church. New versions of the Bible were not needed, as the Aramaic language in all essentials is the same today as it was when the Syrian Church came into existence. I think that the Syrians, when they regard the Peshitta as excelling any other Bible version, are not mistaken, either. It must be kept in mind, that only to the careful and intelligent rendering of the original texts does the Peshitta owe its high standard. The language of this version, the language of the Arameans, is in the most proper sense the original language of the Bible. In that tongue every word of the sacred book was originally spoken, in that language, and for that very tongue, were the parables and other metaphors shaped. Every tool, every object, mentioned, is still used in the every-day life of Syria, and are as familiar to the Syrian people of today as they were two thousand years ago. And through the Bible, the Aramaic-speaking people, Aramaic names of persons and places were made familiar to the world, as was the case with no other Oriental nation.

The traditions of the Church mention Syriac versions of the Old Testament beside those known to History. A tradition, commonly assigned to St. Gregory, the patron saint of the Syriac Church, says that Solomon, the king of Israel, let the Bible be translated from Hebrew into Aramaic, and that next Sargon, the Assyrian king, let the Pentateuch be translated into the same tongue by a Jewish priest, whom he sent to Asia to preach of God for the people there. Then comes a translation of the Old Testament, provided for by king Abgar and Addai, the Apostle, in the first century of the Christian era. And there is a tradition, that some king, whose name was consigned to oblivion, charged fifty Jews with the translation of the Hebrew Bible into Aramaic.

Tatian, the Syrian, who wrote the Diatessaron, is by the tradition credited with an Aramaic translation of the Old Testament. Palut, who came to Edessa as bishop from Antioch, in 190 or 200 A. D., is said to have translated the Old Testament into the tongues of Aram and Sheba or Ethiopia. Finally traditions mention an Aramaic translation of the Old Testament written by Monophysites in the city of Mabugh (Hierapolis) in the sixth century. In the seventh century St. Athanasius,

who was Jacobite Patriarch in Antioch, commanded the Old Testament translated from Greek to Aramaic, it is recorded, and at the same time all obscurities in the earlier versions were corrected.

Persecutions of Christians and Jews in the First Century.

The Christians were not kept waiting long before they were made objects of persecutions on the part of heathenish rulers. The first persecutions would hardly have started, however, had not the powers of Rome at that time needed scapegoats which could be made accountable for crimes of which their accusers were guilty.

In the year 64 A. D., Nero, the Roman Emperor, with his own hand put the torch to the city of Rome, and in the pride of his heart boasted of rebuilding the town more beautiful than it ever was, and appropriate to *his* name which he would bestow on the new metropolis. But the fire spread far more than Nero had intended, raged a whole week, and, when the flames were quenched, only four of the fourteen parts of Rome stood untouched. The sufferings of the inhabitants were, of course, terrible, and how many lost their lives in the conflagration nobody ever knew. All authorities later than Tacitus, the famous Roman historian, who lived through the reign of Nero, insist that Nero himself deliberately started the fire. Tacitus mentions rumors to that effect, but says that the origin of the conflagration was uncertain. There is no doubt, though, that the public opinion of Rome at that time held that Emperor responsible. When he understood that the citizens tried to find out who was the incendiary, he falsely accused the Christians of being guilty of the outrage. The result was a merciless persecution of entirely innocent people. Their sufferings are beyond description; many were burned to death, others crucified, and among these Peter and Paul, the Apostles. In the year 70 A. D. under the reign of Vespasian, Titus came from Rome to Jerusalem in command of a great army, in order to subdue the revolution of the zealots. After a siege of several months the city fell, and the Roman soldiers spread fire and slaughter unchecked. Some of those who survived were put to death, and the rest carried off to the mines or to Rome, to be thrown before the wild beasts of the theaters. Hundreds of thousands perished.

In the reign of Domitian (81 A. D.) there was another persecution of the Christians, and John, the Apostle, was then banished to the island of Patmos, off the coast of Asia Minor. Under Trajan, 109 A. D., the Christians were again persecuted. Then the emperor was in the city of Antioch, and condemned the bishop, Ignatius, among many others, to

be sent to Rome and to be exposed to the wild beasts. Tradition says that he met death calmly and even jokingly; said, that the beasts would have to chew him well, in order to get him down.

Tacitus' account of what took place during the great fire in Rome is of singular interest, as it is the first time that Christians are referred to by a non-Christian writer. There is all the greater occasion to give a literal rendering of his works, as many poor or biased translations have been put in circulation. The opinion of the famous Roman historian, who lived during the incidents of which he writes, is, as will be seen, not friendly. Neither is he familiar with the subject. It might be expected, that he, the typical Roman as he was, would put himself to no trouble, remedying his ignorance of the new "superstition" and its followers, the more so, as he obviously confused the Christians and the Jews whom the Romans cordially hated. Tacitus restricts himself to jot down the current town talk reaching his ear. What he says is this:

"In order to silence the rumors, Nero threw suspicion on the so-called Christians (Christiani) and punished them with the most exquisite punishments, these people who were hated on account of their infamous deeds. The originator of their name was a certain Christus who in the reign of Tiberius was executed by the procurator, Pontius Pilatus. The fatal superstition, for a moment stifled, flared up anew not only in Judea, the real hearth of the evil, but also in the capital, where every wickedness and infamy crowd together and find followers. They, who confessed, were apprehended first and after that—on the information of these—an immense number was convicted, hardly so much of the crime of incendiarism as of hatred to mankind."

Tacitus is, as above alluded to, evidently confusing Jews and Christians who were not, even from a Roman point of view, guilty of any "infamous deeds." Not before a century later did the Romans fully learn to discriminate between Jews and Christians. And the struggles of the Jews for political independence were, of course, looked upon as acts liable to punishment. Suetonius, a contemporary of Tacitus, says that the Jews were expelled from Rome by Claudius because they were raising seditions at the constant instigation of "Christus." As a consequence Suetonius thinks, Nero did right in punishing the Christians, "a class of men of a strange and pestilent superstition" (Suet. Nerol a.).

The younger Pliny, who lived 61-115 A. D., was a personal friend of Trajan and corresponded with the Emperor. While Pliny (103-5) was a procurator of Bithynia and Pontica (Asia Minor), he wrote for advice,

how to deal with the Christians. He says: "Not only cities but country towns and rural districts have been touched by the contagion of this superstition." And the Christian "superstition," according to Pliny, consists in this: "On certain days, before dawn, they came together and sang hymns in praise of Christus, as if he was a god. They also eat in common in a perfectly innocent way. Setting aside their foolish and obstinate superstition, I detected nothing else." In regard to the discharge of his official duties, he says: "Those who obstinately persisted that they were Christians, after being warned of the consequences, I ordered to be led off and punished, not doubting that, whatever it was that they professed, their inflexible obstinacy deserved it." (Pliny Epist. 9:97-98 and 10:96, 8-9.)

In his reply the Emperor on the whole approved what Pliny had done. He laid stress on, that the Christians ought not to be indicted on charges of men not mentioned by name. Likewise, they should not be punished if they, themselves, denied that they were Christians. In the opinion of the Emperor, punishment was proper only when the accused insisted on being Christians.

CHAPTER XI

MISSIONS OF THE SECOND CENTURY.

THE original Apostles died in the fullness of time, and left their field of activity. But the sacred seed, which they had sown during their mission-work among the heathen and barbarous peoples, grew to such an extent, that the emperors of Rome became frightened. And for that reason, they started those persecutions of the Christians which we have just dealt with.

The earliest history of the Syrian church, like the ecclesiastical history of almost any country is, however, very incomplete and obscure. We have traditions, of course, and many of them, but they are full of gaps. From the outset, but little was recorded, and even that little was sadly neglected or even destroyed, willfully, by persons too ignorant or fanatic to understand what they did.

From the "Doctrine of Addai, the Apostle," we know that Addai, when he understood that his end was not far off, took leave of his congregation and introduced to the parishioners as his successor Aggai, who seems to have been the goldsmith of king Abgar. Palut, who was a deacon of the church, was promoted to elder, and Abshelama made a deacon in his place. Addai worked in Edessa or Urhai in ten years. Assemani says that King Abgar died in the year 45 A. D. The king was still alive when Addai died, but did not survive his friend very long. This is evident from what the "Doctrine" says. The same authority relates that Addai departed on "the fourteenth day of the month Ijar, or May.

The sons of Abgar were not like their father. One of these "rebellious sons who was not obedient to the truth," the "Doctrines" reports, "sent for Aggai while he sat in the church interpreting, and commanded: "Make me a golden band for my hair, like those thou used to make for my father." But Aggai replied: "I will not leave the service of Christ which was committed to my trust, and make head bands for wickedness."

But when the prince understood "that Aggai would not obey his command, he caused his (Aggai's) thigh-bones to be fractured while he still was sitting in the church interpreting." The "Doctrine" relates: "Aggai died in consequence of the misdeed of the prince, and too sudden to ordain Palut by imposition of hands." But Palut went to Antiochia and was, according to an old tradition, consecrated by Serapion, the bishop. We know from the very old books telling of the acts of Sharbil and Barsamya, who died martyrs like Aggai, that Palut undoubtedly was the bishop of Edessa. The successor of Palut was Abshelama, whom Addai made a deacon. After Abshelama Barsamya was consecrated bishop. He is mentioned in the "Doctrine of Addai" as one of the men converted by the apostle together with Palut, and Abshelama whom Addai "connected with himself in the service."

The "Doctrine" further tells how Addai built a church in Edessa, and how "he made a number of the people in the city his disciples, and, likewise, in the villages of the country districts near and far away, he put up churches and finished and ornamented them and ordained deacons and elders and taught them reading the Scriptures. And he gave instruction of the ordinances and of the service outdoors and indoors."

Old traditions of the church give account of several of these, the earliest of the early missionaries, not known to ecclesiastical history, but of as much blessing to the place where they worked as their more renowned brethren were to their more conspicuous fields. Abrias is one of them. Abrias, in Greek Ambrose, was a disciple of Mari, one of the Disciples of Addai and a relative of Joseph, the father of Jesus and of James, the Apostle. Mari sent him to Antioch to learn the conditions of the congregation of that city and report to Mari. But while Abrias was away, Mari died and Abrias was recalled. He died suddenly in the city of Sheruk. Abraham, another early worker in the missionary field, descended from James, the brother of our Savior, says the tradition. Addai sent him to Persia, where the Christians were cruelly persecuted just then. The son of the Persian king was dangerously sick, and the king was told that Abraham was able to cure the prince. Abraham was sent for and came. The king noticed that the missionary looked grieved, and asked for the reason. Abraham replied that he felt sorry on account of the persecution of his Christian brethren. After some deliberation the king agreed that if Abraham was able to cure the prince, he would order the persecution stopped. Abraham put his hand on the

head of the young man, and he soon regained his health. The king kept his promise and stopped the persecution of the Christians.

The story of the Persian king is also told in the "Doctrine of Addai." But there it is said that king Abgar heard of the sickness of the prince, and wrote to his father and informed him of the wonderful cures of the disciples of Christ. The name of the apostle who was sent to Persia is not mentioned, but the name of the Persian king is given as Nersai. James is still another missionary. He, too, is said to have been of Joseph's kin, was ordained in Jerusalem and served eighteen years. He died in the city of Sheruk, and is buried there. Aka Abne got his name from his striking likeness to his father, was ordained in the city of Jerusalem, served twenty-eight years, and he, too, died and was buried in the city of Sheruk.

We know, as an historical fact, that the two Syrian missionaries, Shamona and Guria, died martyrs in 297 A. D. in the reign of Diocletian, and that Habbib, a deacon, was buried alive in the year 309 while Onona was bishop in Edessa. Onona died in 313 and was succeeded by Sa'ad who was bishop, until he died in 324 A. D. How he escaped martyrdom is not told, but he certainly did not hide himself. From this time the name of every bishop in Edessa is recorded. The successor of Sa'ad was Aitalaha, after whom came Barses. The history of the church of Syria till the times of the bishop Rabbula (412-435) will be made the object of another chapter.

The First Period of Heresy.

Heresies were to be found even in the Apostolic times, and they have continued growing stronger all the time. The authors of the New Testament repeatedly speak of heresies and heretics. And heresies are nothing peculiar to Christianity. The Jewish Church as well had her heresies before the birth of Christendom. From the Acts we know the heretical Sadducees (Acts 5:17), and the Pharisees (Acts 15:5 and 26:5). In the Epistle to Titus St. Paul says, that if a heretic repents not "after the first and second admonition, reject him." Peter speaks (2 Ep. 2:1) of "false teachers" and "damnable heretics, even denying the Lord that bought them." Paul, of course, alludes to heretics when he (Gal. 1:7), speaks of them that "pervert the gospel of Christ." He cautions against them (Rom. 16:17), and says that, although "there must be also herecies among you, that they, which are approved, may be made manifest among you" (1 Cor. 11:19). This is no excuse for the heretics. Heresies, like witchcraft, seditions, etc., are "works of the flesh," and "they which

do such things, shall not inherit the kingdom of God." (Gal. 5:20-21). And to heretic ideas is alluded in the Epistle of Jude (Jude 19).

The heretics themselves thought, of course, that they had reason and justice on their side. Paul says (1 Tim. 6:20-21): "O, Timothy, keep that which is committed to thy trust, avoiding oppositions of science, falsely so called; which some professing have erred concerning the faith." The Apostle here, no doubt, alludes to the "Gnostics." The name comes from Greek and was given to the heretics, because they boastingly insisted that their knowledge (Greek gnosis), was the only correct one. This sect, of course, in time came to cause many serious divisions in the Syrian Church. Many congregations were wholly wiped out by this and other heresies.

Basilides, one of the most renowned Gnostics, was born in Syria and studied at Alexandria. He lived about 120 A. D. Marcion, another noted heretic, lived between 130 and 165 A. D. A Roman by birth, he was converted from Paganism to Christianity and gained considerable favor as a writer, but gradually he drifted into heresies. Tatian, a Syrian, during the two first thirds of his life made himself very useful in the service of God, especially in Syria, by writing the Diatessaron, of which mention is already made. Tatian, too, was born of Pagan parents, and received a Greek education. He acquired much knowledge, but his earnest spirit was not satisfied with the Greek and Roman religions. When he, traveling as a teacher in philosophy in the Roman empire, stumbled over the Bible, he became a convert to Christianity. He came into closer relations with his new fellow believers, was impressed by their firm faith and chaste morals, and resolved to devote the rest of his life to the spreading of Christianity. He went to Greece and stayed there some years, but after that returned to Rome. Here he met the famous Justin, the Martyr and Christian apologist, and, like him, Tatian established a school, to which, in course of time, several ecclesiastical writers of prominence belonged. While Justin lived, Tatian's doctrines excited no feelings of offense in the Christian community, but after the death of Justin, in the year 166 A. D., things gradually grew worse for Tatian. In 172 A. D. Eusebius says it came to a breach between the Roman Church and Tatian on account of his heretical assumptions in general, and, more particularly, his leaning to Gnosticism. In the year 172 Tatian returned to his native country, Syria, where at that time he and his Diatessaron were thought equally much of. Tatian died soon, but for more than two centuries the Diatessaron was the only "Bible-book" of the

Syrian churches. After that time, the "Gospel of the Mixed"—the Syriac name of Tatian's book—was by and by superseded by the "Separated Gospels." The book finally received its death-blow by Rabula, Bishop of Edessa from 411-435 A. D., who forbade it for ecclesiastical use. He was ably assisted by Theodoret, Bishop of Karos, a small city near Antioch, and born in Syria. He himself says that he destroyed two hundred copies of Diatessaron. *Bardesanes,* or more correctly *Bar-Daisan,* is still another of the celebrated Syrian Gnostics. He was born in Edessa; when, is not quite settled, but tradition says in the year 154 A. D. He died in the year 222. Bardesan is commonly called "the last of the Gnostics," for he was the last Gnostic writer of prominence. He descended from a family of rank; his parents were heathens. Michael the Great, Jacobite patriarch of Antioch from 1166 to 1199 A. D., his biographer, says that Bardesan embraced Christianity in the year 179, and that Hystasp, Bishop of Edessa, was his teacher. He wrote a "History of Armenia," according to Moses of Chorene, translated into Greek, and he, like his son Harmonius, wrote hymns which were greatly admired. But most famous is his dialog: *Kethaba dha-Namosa dh' Athrawatha.* The Syriac title, means *"The Book of the Laws of the Countries"* but the book is better known under the Latin title "De Fato."

The following paragraphs are taken from the writings of Bar Desan. They are inserted here for the purpose of giving us an idea of his doctrine.

His Discussion on Fate.

It begins in this manner:

"A few days ago we came to visit Shamshagram—Bar Desan happened to come and found us there. After he saluted us he asked, 'What are you talking about?' For this was his custom in order that he might converse with us. We told him that Abeda says: 'If God is one, and He created man, and if He wants that men should do what He has commanded, why did not He create them so that they may not go wrong but do what is right?'

Then Bar Desan answered and said: "Abeda, my child, tell them that your purpose is, that there is not an Omnipotent God, or else, that God does not want his people to live a holy and right life." But Abeda said he had asked his friend before, and he was ashamed to ask Bar Desan. "They that wish to know the truth should not be ashamed to ask," said Bar Desan, "and to solve the hard problems. A teacher

wants to answer such questions." Then Abeda said: "I have certain questions which I am not able to solve."

The disciples of Bar Desan were not willing to teach them in an argumentative way—they only said, 'If you believe, you shall know.' But Abeda could not believe any subject unless it was proved to him.

Then Bar Desan turned to his disciples, and said unto them: "Not only Abeda does not believe. There are others like him, who, because of having no faith, they can not learn from reason either. Thy are continually building and tearing down, and, at last, there is so much ruin that there can be found no truth in it. If Abeda does not believe your words, I ask you, if you believe the thing which he asked. He shall hear more. Many a man cannot learn anything by faith, because they have no foundation to build upon, thus they contend with God. Such persons have not the fear of God to deliver them from every terror. They are fearful and presumptuous like the Abeda's question. Why did not God create them so, that they could not sin and become guilty before him?

"I say, if we were born as such, we could not be human, but a mere machine. A man would be like a musical instrument, the praise and disgrace would be to the player of the instrument, and not to the harp. But God did not want to make man in this manner, and therefore he gave him freedom more than other creatures, so that he should be equal with angels. Look at the sun, the moon and the stars, which in one way are far greater than we, but to them no freedom was granted; but they are all set and established only to be able to go around the orbit, and the circle which is placed before them. The sun cannot say, I would show in time, nor moon can say, I shall not increase and decrease. They rise and set at their appointed time. The sea has to bear the ships. The land and the mountains have to stay in their places, for all these are objects of God's wisdom which never can fail and err.

"If every person was created for the sake of something else, for what purpose was the world created? And if everything is to be served, how then can the ministry of the world be done? But now nothing is separated from the others by itself. Everything that has a perfect power which is independent of others, is something which has not been in the construction of the world. Everything that is necessary for man's hand, is laid in man's hand. Therefore, in the book of Genesis it is written: "Man was made in the likeness of God." Through the Divine

mercy were given to him all things which are necessary for his living, and that they might be his servants in this dispensation. Man can do all that he is able to do, if he wishes to do it, and not do it, if he wishes so. He can control himself, in a word, or not control himself. The praise and blame are his and not of some one else. How much is then the goodness of God which he has shown toward mankind in the freedom, which is given him more than to other things, in which he can control his tongue, and thus work like a god and be counted with angels, for the angels also are free agents, but some of them fell from their exalted office, and those who controlled themselves in the time of temptation were sanctified and received precious gifts. But the rest who do not obey are appointed to the last day of judgment." Philip asked him saying: "What about them, whose movement is established from the beginning, will they be judged also?" Bar Desan replied: "O, Philip, the power of Nature shall not be judged for necessary things, which they have accomplished; but they which are entrusted to them. For the elements cannot be taken out of their nature, when they are removed out of their place, but no power of nature is diminished in the overwhelming of the other, and they are subjected to the power of Him Who created them, and as long as they are not made responsible, they cannot be judged." Abeda answered and said:

"All that you said is well and good; but how difficult are the commandments which are given to men. They cannot be kept!" Bar Desan replied: "These are words of a man who does want to do right. But he obeys the enemy and is subjected to him. For nothing is commanded to men which cannot be done. There are two commandments which are set before us, that are not impossible for our free nature to do. One is: We should separate ourselves from every evil and from anything that we do not want to be done to us.

"Secondly, we should do anything that is good, and that we would like to have done to us. For who is not able from his carnal nature not to steal and lie and commit adultery and give false witness, etc? All these things belong to the mind, and not to the physical conditions. Even if a person is poor or sick, in old age and crippled, yet he can control himself from doing these things, and, on the other hand, he is able to love, bless and pray for the good of others and speak the truth, etc. If he has a sound body and has worldly material, he can help them that are weak and needy. There are some who cannot do this; but the command is about that which man has and is able to do. We are not com-

manded to bear heavy burdens of stones and wood and of other things, which only those, who are strong in their physique, are able to bear. Neither to build great cities which Monarchies only can build, or to steer a ship which only a pilot can do. By the grace of God such light commandments are given, that every man may obey them gladly. For there is no person who does what is right, and not glad that he did so. Every person who avoids doing good deeds, he shall not be at peace in his mind, except those who were not born good, which are called "tears." For the judge of all is unjust to hold men responsible for the things which they can not do."

Abeda asked Bar Desan, if these things were easy to be kept? Bar Desan replied: "They are easy for the man who desires to do them. As I said before, and now say again, this is the way for the mind of a free creature to walk therein. However, in the natural actions, many things mix up the true way such as old age, sickness and poverty." Abeda said: "A man may keep himself from doing wrong, but who can do good?" Bar Desan answered him saying: "The natural deeds of man tend toward good, but doing evil is against human nature and is the work of the devil. The evil is like a disease, but if a man does good, he shall cure himself. Those pleasures that come out of doing wrong are quite different from those which come out of doing right. Just as rest after toil. Despair is far from rest to them who are sound in the body. Lust is one thing, and love another thing. The vain love is not like the fellowship of the world. The lust likens itself to love, and it enjoys itself for a time, but it is not the love that satisfies itself which shall not be destroyed nor get lost forever." Abeda said: "Men do evil in their own nature, and if they were not made in this evil desire, they would not do it." Bar Desan replied:

"If all men would work alike and think alike, then we would judge that their works were done by the natural laws, and they would have no freedom. As I said unto you, in order that you may understand, what is nature and what is freedom, I say, that man's nature is that he has to be born and to grow, to eat and drink, to sleep and work, to marry and be a father and get old, and finally to die. These things are natural to every person, and not only of human beings, but are found in every creature which has life in itself, and even this is so in plants. We see that all animals live according to the law of their nature. They, which eat grass do not eat flesh, and those which eat flesh do not eat grass. But men are not so. In the physical things they resemble the

animals. But in psychical matters they act according to their choice, as free agents—so their freedom gives them the image of God. For there are some people who eat both meat and bread, they put no difference between the two. There are others who eat nothing which has life of the animal kingdom. There are some who get married, and others who live a life of celibacy. There are some who are fierce, like a lion and a tiger. There are some who harm others who are guiltless, and some are like sheep, and do not hurt them that drag them about.

There are others who are merciful, and others righteous, and others full of envy. If somebody says that they are acting according to the natural laws, let him reason it well, and he will understand that it is not so. For these are people who were before drunken and adulterers, but when they come to the right living they become comely and self-controlled, and they abhor the desire of their carnal flesh.

There are people who have lived in good behavior and self-control, but afterwards they are careless about their good behavior, and they rebel against God and their teachers. They went astray from the right path and became prodigals and fornicators, and there are those who return to the way of truth and get converted.

Now, which of these is human nature? For they all differ one from the other in their manner of living, and in their motives. They who have one way in thought and inclination, they are alike in their ways. But they who are subdued by their lusts, and are following their desires, they impute the fault to their spirit, in order that they may be counted guiltless. There is no law and commandment against a natural thing. There is no shame if a man is small or large, black or white, or if he has a physical deficiency, but when a man lies or steals or swears, it is quite different.

It is obvious, therefore, that the things that are uncontrollable are natural and come to us from nature, and we are not blamed for it, for we cannot control and master them. But in the matters in which we have freedom, we receive honor and praise when we do right, and on the other hand, we are condemned and counted worthy of blame when we do wrong."

After these things, his disciples asked him concerning the people, who have been ruled by their fate—sometimes for good and sometimes for we do wrong."

"We know, there are some of those who have been called Chaldeans,

and others who like this kind of philosophy, as even I did once; because the human intellect, as I said in another place, loves the thing which the most part of the people do not. There are some persons who have such a knowledge, that they think they say every good or bad act that they do, whether they are poor or rich, whether well or sick,—all these come from the "Seven Stars" or planets, and they control their ways. There are others who speak against this teaching. This philosophy is against the Chaldeans. There is no such thing as fate. Everything, small or great, is in man's hands. Some people say that sickness and misery of the body are from fate, and others say that everything that a man does, he does it of his own will and in the freedom which is given to him. All diseases, errors and misfortunes are chastisements of God. But for me, humble and weak Bar Desan, it seems that in every one of these theories there is something true and something false. Something true in it, in the sense that people speak—the things which they see about them, they cannot but feel them. How, then, the things are opposed, nevertheless they are false, because the wisdom of God is infinitely more than man's understanding. The wisdom that established the world, and created man, and set up leaders of the various powers of the world, and made everything to be responsible for itself. I say, that the authorities of all dominions of the world: heavenly gods, angels, powers and leaders, are the material elements, human beings and beasts. The power which is given to every one of them is not common. There is only one common authority, and there are others which have authority in one thing, and not in the other, even as I have said. So, as many as have the power; they realize God's mercy. But as many as have no power, they understand that they have Almighty God. Therefore, there is no such thing as fate as the Chaldeans teach. However, it is true that everything which happens is not according to our will, for the most part of the people want to be wealthy, healthy and successful, and some people are so, and there are others who are not so in the whole of their lifetime. Some do have children who cannot train them. There are others who train them, but for shame and sorrow. No man does succeed in everything. There is one who has as much riches as he wishes, and he indicates that he does not desire it. There is another one who is poor and healthy against his wishes. There are some who have many things that are necessary, and others which are not.

"So we, who have riches, honor, health, sickness, children and other

things that we may want, they seem as coming by the hand of fate, and are not under our power.

"The things which occur in accordance with our will, we receive them gladly, and when they occur against our will, whether we wish it or not, they are of necessity. However, we can understand those things which are in accordance with our will from the things which come contrary to our desire. It is not that we want them to come, but they happen by accident. We are glad of some of them, and not of others. Thus, we children of men are led naturally all of us by the fates. But individually, every man is led by his free will according to his wishes. Ye must know that everything comes to pass, as its nature leads it. But if the nature be disturbed or confused, this is as of fate; for the various powers which hold fate are against each other. Some of them come from the right side, and they help nature and add to its beauty. But others come from the worst side; they are evil and harmful. When they are powerful they are contrary to nature, and they are injurious, not only to men but to animals—to the fruits of the ground and springs of water as well.

"Because of these oppositions some people think there is no Governor of the world—while they do not realize, that this opposition and separation of the forces come out of the freedom which God has granted them, in order that the creatures may be able to overcome or be subdued by the power committed to them. Now, we have seen that the fate or fortune destroys the work of the devil, and freedom of man destroys the fate, but not in everything, just as the fate cannot bring to naught everything in nature. Nature, fate and freedom must go together until they have reached their destination, and the time and number of their days is fulfilled, until all existing creatures and natures come to their final end.

"In Nature a man's condition is set up. In fate his direction is pointed out, and in his freedom of his will he build up his character."

Abeda now began to listen to the teaching of Bar Desan, confessing that man does not do evil because of his nature, neither are men led by the same condition. He questions, if there is a reason or not, that it is not because of fate that men do err, for if this is so, we ought to believe that a man has freedom. Thus man in nature is brought where he may be able to do good, and he is warned against the evil, therefore he shall be judged in the last day.

Bar Desan asked him, saying:

"Do you confess that men do not sin from nature, because they are led by the same manner? Hence, if we prove that the forces of fate cannot influence or change men wholly, and that we have a freedom within us that we may not be subdued to Nature, neither obey the authorities of heavenly powers, will you then confess, that it is not because of fate that men do err?" Abeda said: "If you can prove it to me, then I shall receive all that you tell me."

Bar Desan began to teach like the following precepts:

Every man's fate or luck comes out of a group of stars at the time of his birth. But in investigating all of the nations of the world from China to Great Britain, it shows that every nation and people have its own different costumes and, ordinances for home and social life. This is because all people have not been born in one place and under one heavenly planet. Therefore it is not of fate that nations keep their own costumes, and do not practice the ways of other nations.

For example, in all the land of Needea, when the people die, they are thrown to the dogs while yet alive, the dogs eat them up. The customs of the different countries are not, because of the will of men nor of fate. For instance, when Abgar, the king, became a Christian, he abolished the custom of the people cutting themselves in honor of Atargates, the goddess of Edessa. "What shall we say," said Bar Desan, "about this new race which Christ established in every place, and country in his coming, for we all, wherever we go, are called Christians, and on one day of the week, which is called Sunday, we meet together, and in certain holidays we abstain from food? So our brethren also who are in other countries abstain from all customs which are contrary to their faith. For instance, Parthian Christians marry not two wives, and Christian Jews are not circumcised, and our sisters who are in Bachthria do not mingle with strangers, and Persian Christians marry from their own girls. And Medean Christians do not throw their dead ones before dogs, or bury them alive. Christians of Edessa also do not kill their wives and sisters, when they commit adultery, like the heathen do, but they separate themselves from the people and they deliver them to the judgment of God. Christians who are in Hetra do not stone the thieves. No matter where, the laws and habits of these countries cannot separate them from the law of Christ. Even fate is a fixed law—cannot compel them to work contrary to the things set before them. But sickness and health, riches and poverty which are not under their power, these happen unto them in every place where they may be. For it is just as man's will is not

subdued to force, even if in one way it is subjected, yet he can resist it. So it is with man, no matter how much he can do, he still is unable to easily deliver himself from the direction of the power which is over him, for he is subdued and bound with it.

"Therefore, this is our word, if we were free agents, then we could do anything, and if we had no power of freedom, then we would be like the instruments in the hands of others. But when God wills, everything will come to pass without any hindrance, for there is nothing to resist His holy will. Those who think they can resist Him, they really are not strong, but they are held with evil and deceitfulness of sin. They may resist the truth, for God is merciful. He permits all creatures to stand where they are, and to be led as they please. They are bound with the same law of the universe which was laid for them, because of the order and authority that is given, lest they should be confused with each other. So that the fierceness of the different creatures be made weak, that they may not destroy nor be destroyed entirely, as they did before the creation of man.

"Again, there shall come a time when the harmless power which is in them shall be cut out by a new doctrine, which shall come through a new confusion, and establishing a new world. When all the evil lusts shall stop, and all treachery shall be abolished, the fool shall hear, and every deficiency shall be made good. Peace and tranquility shall be meted out by the hand of Him Who is the Lord of all natures."

In the first two centuries Christianity flourished in Syria, and among the people of the East, until Ctesiphon was made center of episcopacy. History declares that at this time there were about 360 churches in the East. The most famous of them was the church of Edessa.

Bar Desan writes that in the second century Christianity spread towards the East and reached as far as Bachtria, Persia, Hyrcania and Arak, etc.

CHAPTER XII

THE HISTORY OF EDESSA.

EDESSA is in Syrian called Urhai—its modern name is Urfa or Orfa. Edessa was the name given by the Greeks who in ancient times rebuilt the city. It has had many names. Osrhoene, Asyrhen (Asyr.—the ancient). The Romans called it Urhai. It is situated on a tributary to the Euphrates, east of that river, and easily accessible. It is 75 miles from Diabekr and five days' journey from Antioch.

Urhai is so old that nothing is known of its origin. A tradition says it was founded by Nimrod. During the reign of Antiochius VII (about 135 B. C.) Urhai became the center of a kingdom founded by a member of the Maccabee family, the tradition says.

It remained a monarchy, although, during the reign of Trajan, it was made tributary to Rome 116 A. D., as we remember from Addai's doctrine. 216 A. D. the Romans took full possession of it and made Edessa a Roman military colony. Colonia Marcia Edessenarum. Near the city is a large cave; according to tradition, this was the birth-place of Abraham. It is held sacred by the Arabs, a Mohammedan mosque is erected over the cave and within it is a chest or casket of blue marble, said to be the cradle of Abraham; Jacob, the son of Abraham, is buried in this cave, according to the same tradition.

Beyond the city a fountain is springing forth from a rock. Around it is built a dam of stone 100 yards long, 75 yards wide. This water is used for irrigation of the country surrounding the city. It is called "Ain chalil al rachman," the lovely and merciful spring. It is believed according to tradition to be Abraham's well. (Birket Abraham.)

In olden times Urhai was—as we know from the doctrines of Addai—inhabited by people who worshipped the fire, the sun and the moon. They named their gods: Bel, Nebo, Nikal, etc.

In the city are ruins of an old fortification. It is now called the palace of Nimrod. But it is built by Abgar Ukkama. There are two imposing

columns, each about 40 yards high. In old writings the names of the kings of Urhai and the number of years they reigned are given as follows:

1. Orhai—Bar Shenyo . . . . .12 years, 139-127 B. C.
2. Abdai—Bar Magdor . . . . .7 years, 127-120 B. C.
3. Perdashad—Bar Begiroi . . . . .5 years, 120-115 B. C.
4. Bekr I—Bar Perdashat . . . . .3 years, 115-112 B. C.
5. Bekr II—Bar Bekr . . . . .20 years, 112-92 B. C.
6. Ma'nu I . . . . .2 years, 92-90 B. C.
7. Abgar I Bar Abgar Pika . . . . .21 years, 90-69 B. C.
8. Abgar II Bar Abgar Pika . . . . .16 years, 69-53 B. C.
9. Ma'nu II Ashloma . . . . .18 years, 53-34 B. C.
10. Pakori . . . . .4 years, 34-30 B. C.
11. Abgar III . . . . .4 years, 30-26 B. C.
12. Abgar IV the red . . . . .3 years, 26-23 B. C.
13. Ma'nu III . . . . .23 years, 23-6 A. D.
14. Ma'nu IV Bar Ma'nu . . . . .7 years, 6-13 A. D.
15. Abgar V Ukkama . . . . .37 years, 13-50 A. D.
16. Ma'nu V Bar Abgar . . . . .6 years, 50-56 A. D.
17. Ma'nu VI Bar Abgar . . . . .13 years, 57-70 A. D.
18. Abgar VI Bar Ma'nu . . . . .20 years, 71-91 A. D.

According to a tradition Armenian kings ruled Syria from 70-107 A. D., but history tells us, that the Romans had control of the country since the time of Trajan.

19. Abgar VII Bar Azad . . . . .7 years, 108-115 A. D.
20. Parnatsatop I Trona . . . . .4 years, 115-120 A. D.
21. Parnatsatop II . . . . .10 months
22. Ma'nu VII Bar Ezat .121-138 A. D.
23. Ma'nu VIII Bar Ma'nu . . . . .138-162 A. D.
24. Wael Bar Zaker . . . . .162-164 A. D.
25. Ma'nu IX Bar Ma'nu . . . . .164-176 A. D.
26. Abgar VIII Bar Ma'nu . . . . .176-213 A. D.
27. Ma'nu X Bar Abgar .213-225 A. D.
28. Abgar IX Bar Ma'nu . . . . .225-243 A. D.

The favorite name of the kings—Abgar—means "the great father" in Syrian.

During the rule of the Romans Syria was a continuous bone of contention between the Romans and the Parthians, the kings of Syria were repeatedly dethroned and restored to the throne, now by the Romans, now

by the Parthians. King Abgar wished to keep his country neutral, so he did not take any part in the war, but deemed it best to be on friendly terms with Rome, and he sent fine and costly gifts to the emperor. The Parthians were defeated, and the Roman general Lucius Quintus (Kutas of the tradition) stormed and sacked Urhai (116 A. D.).

Later on the Romans built strong fortifications in several places in the defeated countries and sent colonists to Nisibis.

During the reign of Antonius Pius, King Ma'nu VIII of Syria (138-162 A. D.), who had tried to make himself independent, (140 A. D.), went to Rome and surrendered himself to the emperor who treated him friendly. Ma'nu returned to Urhai and reigned to his death. In the wars of the emperor Septimius Severus, Urhai suffered serious damage, and in the reign of Caracalla, Abgar IX was sent a prisoner to Rome. Thus ended the kingdom of Urhai 216 A. D.

In the history of the Syrian church Edessa takes a prominent part. The Syrians as a nation have reason to be proud and look with satisfaction on the part they took in the struggles, the work, the sufferings, and the delights of the earliest Christians. Urhai and Antioch soon became centers of Christian teachings. In both cities were high-schools for the education of the missionaries of the East. These schools were of greater importance than those of Mesopotamia in the 4th century. Urhai had for nearly two centuries been the center of theological learning and literature, when the renowned Ephraim Syrus (St. Ephraim) about the year 300 A. D. entered the school of Edessa as a student. And many were the gifted Syrians, who with their blood as martyrs confirmed their faith in their Lord and Savior.

Urhai has been ruled by many different masters: The Babylonians, the Assyrians and the Greeks have governed it, and also the Medes, the Armenians, the Parthians and the Romans. Then came the Arabs, who had founded a kingdom in Mosul; 1040 the Turkish Seljuks from Asia Minor took Urhai, and 1093 European knights crusaders took Urhai and Antioch from the Mohammedans, and for 50 years Urhai remained an independent principality. Sultan Noureddin succeeded his father Zengun in 1145, and Count Jocelin of Edessa, thinking that the ascension of a young and inexperienced ruler afforded a favorable opportunity to regain lost territories, commenced hostilities, but was defeated, and Noureddin took possession of the city. Saladin, sultan of Egypt, took Urhai and all Syria 1181. Next came the Turks of Byzantium (1234). Timurlane and his Mongolians came (about 1393), took Syria and remained in the

country 20 days. The Turks finally came into possession of Urhai 1637, and the city and country was incorporated into the Ottoman Empire.

Suliman I Ibn-Selim (1520-1556), Turkish sultan, built a large and beautiful caravanserai, a sort of an inn providing free shelter for travelers and pilgrims who came to visit the sacred places, the tombs of the great and holy men, Jacob, Bishop of Edessa, Gebir al Botani, the most celebrated of Arabian astronomers, and many others.

The Bishops of Edessa.

(From Chronicum Edessenum)

According to a very old church tradition, they were Addai, Aggai, Jesnai Histasep Agai, Palut (208), Abshelama, Barsayama, (250), Tiridat Bazni, Ono (d. 313), Sa'ad (d. 324). Sa'ad finished the church to which Iona had laid foundation. Among his successors was Aitalaha, who was a member of the council of Nicæa 325 A. D. Barses was expelled from the church by the Arians. The chronicle states that there were six bishops between Barses and Rabbula, who served as a bishop from 412-435 A. D. From this time the eastern church became separated from the western.

The Siege and Sacking of Edessa by Zengi. Jocelin.

In the year 1144 A. D. Jocelin, one of the commanders of the crusaders, ruled as Lord of Edessa. He went to Antioch, leaving Edessa without proper protection, and this was immediately reported to Zengi, the Lord of Mosul. Zengi gathered his troops and at once set out for Edessa. He arrived there Tuesday Nov. 28th, 1144, and his soldiers pitched their tents outside the city walls, and the siege commenced.

Zengi put in activity a number of powerful fire- and stone-throwing engines, which he directed from seven hastily erected fortifications around the city. A shower of fire and stones poured down over the doomed city. The inhabitants defended themselves bravely—the men, including the friars, went out to the walls to fight—and the women carried food and water and also stones to throw down on the enemy.

The Lord of Mosul had his soldiers dig trenches under the walls of the city. He sent messengers to the besieged and demanded them to surrender, but they hoped for help from their returning Lord and possibly also from the king of Jerusalem, the high commander of the crusaders, and they refused to surrender. The soldiers threw torches into the city and the conflagration started. The blood-shed was terrible—all were slain, regardless of sex or age. The description of the sufferings of the people is awful. As the Moslems gained, the defenders of Edessa lost courage,

terror reigned, and every one who could get away, fled. But not many escaped. Friars and old men who remained in the city were killed; they died praying and praising God, saying: "I will bear the indignation of the Lord because I have sinned against him." (Micah 7:9). Many women gathered their children around them and waited for death, together. The Lord of Mosul prohibited the cruelties, when he heard of them. A number of people sought protection in the citadel, but the guards did not dare open the gates without permission of the governor, and when he came, he could not reach the gate himself, on account of the dead bodies heaped up in front of it, and there he was killed, and the city of Abgar, the friend of Jesus, was left to destruction.

Basilius, the metropolitan, was dragged naked and bleading through the city. Zengi saw him, and asked who he was. He was told it was the metropolitan, and he ordered him to come before him. He asked him, if he knew why the city had been captured. Basilius answered: "It is the will of God, that you should be victors, for we have sinned against him and not fulfilled our promises." Zengi was pleased with his speech and said: "You are right, oh Metropolitan, those who are true to their word stand high in the eyes of God and men, but the people in the citadel asked for two days to surrender, and they did not keep their promise."

He ordered all the Europeans to be killed, but the Armenians and Syrians were spared. The churches and houses were burned, and the city was a heap of ruins.

On the day of the capture of Edessa, several churches and monasteries were burned down in the surrounding country. The tradition takes that as an omen. Basilius wrote two pamphlets on the capture of Edessa. It is said, that 30,000 were killed and 16,000 taken prisoners and sold as slaves to foreign countries. Shortly after Jocelin (Goslin), and Baldwin III (Bodlens) returned to Edessa, tradition says, they were apparently inclined to attempt recapturing the city, but as the Moslems got a reinforcement of 10,000 troops, they had to abandon their plan.

CHAPTER XIII

THE SASSANIAN EMPIRE OF PERSIA.

226-651 A. D.

THE first king Ardashir (Artaxerxes) reigned from 226 to 241. He was son of Papak, who was son of Sassan—the founder of the dynasty. Sassan means "a wanderer."

He lived in the city of Gurhiz, east of the great salt lake Shiraz. Sassan married Moshat, said to be a princess of Ispahan. Papak was born with long hair, and when his mother, Moshat, saw her son, she predicted a great future for him on account of his long hair. He grew up to be a youth of great strength and courage. Tradition relates, that after the death of Sassan Papak made acquaintance with king Osticar, and the king promised to make him great and powerful if he would serve him. The king kept his word, and Papak became a great lord. Papak asked the king that his son, Ardashir, might be allowed to serve Teres, who was governor of Daral and Gabard and was very powerful.

Teres resigned his office to Ardashir, and from now his power increased, and when he finally defeated King Ardheban, who was the last of his enemies, he became king of all Persia. He reinstated the religion of Zoroaster which had fallen into decay, and commanded the use of the old Pahlavi tongue for the whole country. The sacred books of Persia were written in this language and called Zend-Avesta.

The use of the Greek and Arabic language for inscriptions of coins was abolished in the year 230 A. D. It is said that Ardashir sent representatives to Rome to Alexander Severus and demanded the Romans to surrender the country, which they had held since the days of Abgar IX (216).

The Romans refused, and assisted by Cushru, king of Armenia, they began hostilities. Three great armies invaded Persia, but there was no decisive victory on either side. Ardashir died 241.

Shapur I (Soper), his son, succeeded his father, and reigned to 272

A. D. In his time the Armenian king, Cushru, the ally of Rome, was killed, his son, Tifdat, went to Rome, and the Persians under Shapur took Armenia. Next Shapur invaded Mesopotamia and captured the Roman strongholds, Nisibis and Carrha (Haran).

260 A. D. the Roman emperor, Valerian, in person, led an army



ARDASHIR I.

against Shapur, who had steadily gained ground in Mesopotamia. The Romans crossed the Euphrates near Edessa, met there with the army of Shapur and were defeated. Valerian himself was taken prisoner. Shapur's army advanced to Antioch, and this city was captured and sacked. Many of the inhabitants were slain, others were carried off to captivity in Persia. When Shapur came before the city of Amasia, the Christian



SHAPUR I.

bishops went out and pleaded with him to spare the city, and he left in peace, the tradition says.

From Antioch he invaded Capadocia, and the cities Ctesiphon and Tarsus were wrecked and pillaged without mercy.

He returned to Persia with thousands of prisoners and rich spoil.

After Shapur followed Hormezd I, and Behram I, both reigned only a short time.

Behram II (277-294) had wars with Rome, and, as always in these hostilities, Edessa and surrounding country suffered.

In the reign of Shapur II (310—), the sympathy of Persia with the Christians showed itself, when Shapur began a Roman war, induced by the Syrian bishop Aphraates.

Mani, The Heretic, 215-273.

Mani is said to have lived a little later than Bardaisan. An old tradition says, he was born 215 A. D. and died 273 A. D. He was born in Persia during the reign of Artaban or Ardhaban. Mahomed Bar Isaac, an Arabic author, speaks of Mani in a book written 987 A. D. His father's name was Patok from Hamadan, his mother was Mariam. He accepted the doctrine of the Magtaselans of Sabaia. At the age of twelve he had visions—he "dreamed dreams,"—and at twenty-four he heard voices of angels telling him to go out in the world and preach to all humanity.

Mani had received an excellent education, he was well versed in the language and literature of the Babylonians and Hindus, also the western-Greek and Roman literature was known to him as well as history and science. He was considered a very learned man. He was even an artist, a great painter.

In his religion he tried to harmonize the teachings of Zoroaster and Buddha with the doctrines of the Bible, or, more especially, the New Testament. He assumed that two antagonistic powers ruled the world, and from them sprung all creation—visible and invisible. One power was for light and good, the other for darkness and evil. Each of them inhabited a region suited to their natures, and, in the beginning, the two powers were so strictly separated that the inhabitants of the dark region did not know about the existence of the region of light.

Eons, corresponding to the twelve signs of the Zodiac, had sprung from the Primeval Light. They were the leaders of the beings that lived in the light regions and the five senses: color, taste, smell, feeling and hearing. The region of darkness was filled with eternal fire that burned, but did not give light, and it was the abode of demons, who were constantly fighting among themselves. It happened that some demons came to the outer limits of their region, and they became aware of the light, and they united to fight this new, strange power. They succeeded in capturing the ray of light, who was the leader. This was the Primeval Man. But the king of light sent a strong eon, the Holy

Ghost, to the rescue, and he redeemed the greater and better part of the Captive Light. A small part remained, however, in the possession of the powers of "Darkness", and out of this they formed the mortal man. The fraction of light in the mortal man would have prevailed against them and conquered them, had they not found means to obscure and divide and sub-divide it by the propagation of this man. And they instilled in him the principles of "Darkness", so that both light and dark principles are represented even in the senses, Sight, Hearing, Smell, Taste and Touch. They are constantly struggling for supremacy. But the King of Light once more sent help to save the light. He sent Christ, who descended from the sun with which He is one. The demons were again active and succeeded to shorten his life by secluding the man in order to crucify him.

His sufferings and crucifixion were, of course, only fictitious, as Light could not die, and his body was not a real human body; He only allowed himself to become a temple of endurance for his followers, the souls of light. But even the nearest followers of Christ lost courage in sufferings and tortures, he promised them a paraclete, who should complete his own work. And Mani was this paraclete; he said about himself that he was an apostle of Jesus Christ through the election of God, the Father. Like Jesus he surrounded himself with twelve apostles, and sent them out in the world to teach and preach. The end of the world will be fire. "Darkness" will be destroyed, and eternal light will reign undisturbed. To attain eternal life, every passion must be subdued. The believers are divided into two classes: The elect and the auditors. The elect must take the vows of abstinence from evil and profane language, keep from flesh, milk, eggs, fish, wine, and all intoxicating drinks, and possession of riches, and he must never hurt any being, animal or vegetable. He must not marry. The duties of the auditors were not so strictly prescribed, but their aim should be to attain the highest state of holiness.

Mani taught that practically the whole Old Testament was misleading. He believed in Abraham and Moses, but most of the prophets and patriarchs were false. He said that Christ, in the likeness of a serpent, had informed Adam and Eve of the tree of knowledge of good and evil. He turned the Old Testament upside down, so to speak; his elect rejected the Old Testament. The New Testament was revised by Mani.

He believed in transmigration of souls. The sect worshipped the sun, the moon, the fire—but only as the visible representatives of Light. They erected no great temples, no altar or sacrifice was to be found in

their place of meeting. Sunday, the day of the sun, the day on which the visible world was to be consumed, was consecrated to the sun, and was kept as a festival. Pentecost was their highest holiday, also the



HORMEZD I.

birthday of their church. They used torches during their services. According to Ibn Abi Ja'kub Mani's books and writings were: 1, "The book of Secrets," 2, "The book of Giants," 3, "The book of precepts for hearers and readers," 4, "The epistle to King Shapur," 5, "The book of

Life," 6, "Book of unknown Contents," 7, "The Holy Gospel," of which Mani said, it was the only true gospel, it had come to him from heaven. In his fourth book, Shahpurakan (King Shapur), the only one not written



BEHRAM I.

in the Aramaic tongue, he compares the earth with a table. This book is in the Persian language (Pahlavi), dated March, 242. Tradition says, that not only the brother of the king, but also King Shapur himself, was a disciple of Mani for ten years. But when a priest of Zoroaster's

religion upbraided the king for neglecting the sacred religion of Persia, Shapur sent for Mani to defend his doctrines against those of Zoroaster.

Mani was defeated, and the king ordered him to be killed, but he escaped to India, and remained there till the death of King Shapur.

A tradition relates, that while in India Mani told his followers that he would ascend to heaven, remain there one year, and be enlightened by speaking with God, and then return to his disciples and teach them God's word.

As he said this, he entered a cave in the mountain, and he painted a number of pictures, beautiful to look at, on the rocks. A year after, his disciples came to see him return. They found the pictures and thought that they represented what he had seen in heaven. Mani himself appeared a little later and said, that so it was. Shapur died and Hormuzd became king, but he reigned only one year, and was succeeded by Behram, who did not care for religion, but liked to eat and drink and amuse himself, and Mani's friends wrote to him that a mere boy had become king of Persia, and urged him to return. He followed their advice. King Behram, however, did not believe in him; but he had Mani appear before him and asked him about his work, and again a Zoroaster priest, or magi, was called to argue with him about religion and again—at least in the opinion of the king—he was defeated. And Behram said: "This man has ruined many peoples, and if he does not renounce his teaching, he shall now be ruined himself." Mani remained firm to his conviction, however, and the king condemned him to death. He showed great courage and died.

King Behram ordered the skin of his head to be stuffed with hay and put over the gate of the city of *Gandishabor*. This gate is still called Mani's gate. His teachings remained, and his disciples preached his "gospel" over the eastern countries. Some of his followers remained in Persia though they were severely persecuted, others escaped to Samarkand, where they were permitted to live and teach. In the 8th century, the Mohammedan caliphs issued edicts against the teachings of Mani, and if his followers were detected they were severely punished.

Alberone, who lived in Kiva in Turkestan, 973-1048, says that Mani wrote in the book of Shahburkan that wisdom and good deeds from time to time go from God to men through his messengers. Once his message came to Buddha in India, another time to Zoroaster in Persia, still another time his message was carried to the West by Jesus, and Mani himself was God's messenger, sent to bring good thoughts and

salvation of the people. According to Aberone, the Manicheans were divided in five classes:

1. Teachers or sons of charity.
2. The rays of the sun or sons of wisdom.
3. Priests or sons of intelligence.
4. The righteous or invisible sons.
5. The auditors or sons who understand.

Besides his twelve disciples he elected seventy-two bishops, and also his successor to represent him in his absence and take his place after his death.

Augustine, who for several years was a member of the sect, says, they were called mouth, chest and hand, because their purpose was to stand and fight against the evil with words, thoughts and deeds. (Signaculum Oris, Manus and Sinus).

In the reigns of Diocletian, Valerian and Theodosius, severe laws were issued against the Manicheans, and many went to Africa to find a refuge, but in spite of persecutions, the sect increased and gained numerous adherents. Many were suspected to belong to the Manichean sect in secrecy. During the following century they spread all over the European countries, and did not disappear entirely until the time of the reformation.

There are some points of resemblance between the doctrines of Mani and those of Zoroaster. The dualism in both is most prominent. There are in both two antagonistic powers, who have creative power, and are constantly fighting each other. Mani tried to explain the enigmas of human life by the two rulers of the world, and he took from the three leading religions what he could use, still he did not solve the enigma.

Persecutions of the Christians in the West During the Second Century A. D.

During the reigns of the Emperors Hadrian (117-138), Marcus Aurelius (161-180) and Septimius Severus (193-211), persecutions of the Christians occurred, and many were slain and the church deprived of some of its best and most learned and prominent men.

The persecutions of the Christians during the reign of Hadrian was caused mostly by a series of calamities, such as earthquakes, fires, floods and plagues, which had befallen the city and country, and the ignorant populace held the Christians responsible for these misfortunes—as they did for many centuries afterwards. But there was undoubtedly also another reason. The establishing of a Roman colony on the soil of Jeru-

salem, and an imperial order, forbidding the rite of circumcision, caused the great Jewish revolution under Bar Cochba, 131 A. D. In a terrible battle outside of Jerusalem, according to Dion, 500,000 Jews were killed, and the whole country was laid waste. The Jews fought courageously, and the Romans suffered great loss. They hated the Jews, and as many Christians were of Jewish origin and Christ Himself was a Jew, all the Christians got their share in the hatred. Many Christians left the Occident and came east, but also in the east persecutions were in full sway. Theocratus, was one of the martyrs; he was a good and true Christian. The most illustrious victim of the persecution, during the reign of Marcus Aurelius, was Polycarpus, bishop of Smyrna and a disciple of John, the apostle. He was taken from his house at night and brought before the Roman officials, and they asked him: "Art thou Polycarpus?" And he answered: "Yes, I am," and the Roman chief said again: "If thou will swear allegiance to the emperor and revile Christ, I will spare thee." And Polycarpus said: "I have served Christ for eighty-six years, and he never did me anything but good, why should I now blaspheme my Master and my God?" And Polycarpus was tied to a stake and burned to death. A soldier ended the sufferings of the martyr by a blow of his sword. (155 A. D. Eusebius says 166, but it is undoubtedly wrong). The prominence of Polycarpus and his importance for the earliest part of ecclesiastical history is in the first place due to his historical position. He was a disciple of John, the disciple of Jesus, and he himself the teacher of Ireneus, the first "Father of the Church."

Polycarpus is the connecting link between the apostolic and post-apostolic age.

The accounts of his life and actions have been unusually well preserved and regarded authentic by the most painstaking investigators.

During the reign of Septimius Severus, another persecution occurred. Leonidas, father of Arius, was among the victims. Leonidas was a bishop and a learned man.

CHAPTER XIV

THE THIRD AND FOURTH CENTURIES.

The Third Century Patriarchs.

IN the period before the recognition of the church by the state, groups of dioceses had already been formed, and the bishops of the principal cities presided over them under the name of Metropolitans. Then came the organization of patriarchates, a special feature in the church of this period.

The patriarch became the head of the diocese, and the metropolitan of the Province. The simple bishop was leading the parish.

Shaklopa of Kashkar was the first ordained patriarch of the East; he served twenty years during the reign of Ardashir I of Persia.

Papa Bar Gege (258-327 A. D.), was a Persian by birth, and was a very learned man, well versed in the literature of Persia and Syria. His election as patriarch was bitterly opposed by the clergy of Salak, but he had also many friends among the electors, and was finally elected and duly ordained. Nine years after the council of Nicea, the eastern bishops made complaint against him, saying he did things unworthy of his high position. He was said to dispute with people of all creeds, and was not always true to his own. The accused patriarch tried to defend himself, and laid his hand on the gospel to assert his innocence, and his hand became paralyzed in the same instant. Both St. Ephraim and St. Eusebius mention this miracle. He died penitent a year later.

Milis and Shimeon Bar Sabbae.

Shapur I brought many prisoners of war to Persia. Many came from the northern part of Syria, and these people built the city of Gandishapur (266). They were Christians and remained so. Persia, being the enemy of Rome, tried to destroy the Christian faith in the land, and during Shapur II a great persecution occurred (339-340 A. D.).

Among the victims of this persecution were Milis, bishop of Susa, and Shimeon Bar Sabbae.

Milis was born near Teheran, the present capital of Persia. His parents were poor. He was converted when very young, and lived a holy life—he was an ascet,—fasted and prayed and got wisdom from God. He left his home and went to Elam where he remained for three years, preaching the Word of God. He had many enemies, but he was finally ordained a bishop. He suffered much in Elam, and he left for Jerusalem. Later on he was present at a debate between Papa Gege and the bishops of Salek and Ctesiphon, and Milis disliked very much this fight between his brethren. He stood up among them and said to Papa Gege: "Why do you think that you are above your brethren? The question is not, who is the greatest among us, we must all serve God with all our strength and ability. It is a sad thing to spread discord and quarrels among the members of the church. These discourses about 'who is the greatest?' have worked much harm among the servants of our church, among the bishops and the Catholics." ("Catholic" was the title of the patriarch in the Armenian Church.)

Milis became bishop of Susa and gained his martyrdom during the reign of Shapur II.

Shimeon Bar Sabbae, "the dyer's son," was bishop of Seleucia (Salek) and Ctesiphon. He has written hymns, epistles and discourses on various subjects, says Ebedh-Jeshu (Abd-Ishu), bishop of Nisibis, but these writings are lost. He has also written "The book of the Fathers" (Kethabha d'Abahatha), which treats of the heavenly and earthly hierarchy.

Shimeon Bar Sabbae died during the persecution of Shapur II a martyr for his Christian faith.

Aphraates or Parhad.
280-350 A. D.

Aphraates was born in Persia, Bar Hebraus calls him Parhad. When he was baptized, he took the name of Jacob and he was known as the "Persian Sage." He was a monk and probably leader of the convent of Mar Matthew near Mosul. He says himself, that his works were composed in the years 337 and 345 during the great persecution under Shapur II.

He is the author of 22 alphabetical homilies, and the separate homily: "On the Cluster" (345). It is written in the Syrian language, and its text is only recently recovered and published. His sermon "On Faith"

—the first homily—is addressed to "those who take up the yoke of the Saints."

Faith is the cardinal and fundamental principle in the Christian life. It is like the building made of various materials of various colors. The foundation of faith is *Jesus Christ.* First comes faith, then love, then hope, and then a man is justified to become a temple for the Messiah to dwell in, as Jeremiah says: "The temple of the Lord, ye are the temple of the Lord, if ye will make fair your wages and your works." To attain this faith, there must be fasting, prayer, love, alms, humility, virginity, continence, wisdom, hospitality, simplicity, patience, gentleness, sadness, purity. He explains faith in a different way from the council of Nicea. For this is Faith:

"That a man shall believe in God, the Lord of all, that made the heavens and the earth and the seas, and all that in them is, Who made Adam in His image.

"Who gave the law to Moses.

"Who sent His spirit to the prophets.

"Who sent His Messiah into the world.

"And that a man should believe in the bringing to life of the dead, and also believe in the mystery of Baptism. This is the faith of the Church of God. And that a man should separate himself from observing hours and sabbaths and months and seasons, and enchantments and divinations and astrology and magic and from fornication and from revelling and from vain doctrines, the weapon of the Evil One, and from the blandishment of honeyed words and from blaspheming and from adultery, and that no man should bear false witness, and none should speak with double tongues: These are the works of the faith, that is laid on the true Rock, which is the Messiah, upon Whom all the building doth rise."

Thus is the Creed of Aphraates.

Before the council of Nicea there were different confessions or baptismal vows in Rome and Jerusalem. Aphraates did acknowledge the trinity; he says himself that the Syrian Church—like the rest of the Christian world—baptized in the Triple Name: *"Only this, we know: That God is one, and His Messiah one, and one the Spirit, and one the Faith, and one the Baptism."*

But his doctrine of the person of Christ is far removed in expression from what was taught by most of the Fathers of the church. The 27th homily which treats of *"The Messiah, that He is the Son of God,"* is in

reality nothing new, however, it is an echo of Jesus' words in St. John's gospel (10:33-36). The purpose of Aphraates was to defend the Christian doctrine of the divinity of Jesus against the Jews, who said that Jesus was only a man. "The head of the man," says Aphraates, "is the Messiah."

The Holy Spirit he holds somewhat inferior, and also calls feminine. The Persian sage was not influenced by the Greek philosophy, and his teachings differ in some ways from those of the Fathers of the church, especially from the teachings of Ephraim Syrus. Among the learned men in the eastern church were:

St. Ephraim, "Ephraim Syrus," "the prophet of the Syrians." He was somewhat younger than Aphraates, and was one of the Fathers of the Syrian church. He was born at Nisibis; his parents were heathens. He was converted to Christianity and studied at Edessa. He was a very learned man, and he has written many books. Among his works are many metrical hymns and homilies. He wrote a commentary on the Old Testament, and one on the Diatessaron. He died 373 A. D. St. Jacob of Nisibis is also a well known Eastern writer, he was the teacher of St. Ephraim. 325 A. D. he was a member of the council of Nicea. The tradition says, that in the war between the Romans and the Persians he saved the city from destruction by his prayers. He died 348 A. D.

Other men who influenced the eastern church about the same time were:

Eusebius of Caesarea, the father of ecclesiastical history. He was born in Palestine 264 A. D. He was appointed bishop of Caesarea 315 A. D. succeeding Agapius. He took the name Pamphilii from his friendship to bishop Pamphilius of Caesarea, whom he faithfully served during the two years he suffered imprisonment in the persecution of Diocletian. He was a prominent member of the Nicaean council and was not directly opposed to Arius. He and his followers discussed the nature of the trinity and maintained, that every man should have the utmost freedom in interpreting the scriptures on this point. Eusebius said that the great thing was to lay to heart the *truth*: *"God so loved the world that He GAVE His only begotten son, that whosoever believeth on Him should not perish, but have everlasting life."* The promise is to him that *believeth* on Him. He retained a friendly feeling for Arius, even after the views of the latter had been condemned. His moderation procured the friendship of Constantine who declared Eusebius fit to be the bishop of the whole world. He was a learned man and a most

prolific writer. He has written a history of the world and a church history in ten books. It is very valuable, but according to his principles, he withhold the dissensions and wickedness of the Christians—his book was meant for edification of the Christians—not for criticism. He died 340 A. D.

Eusebius of Emesa was born at Edessa and was the pupil of Eusebius Pamphilii. He was also a friend of the third Eusebius, Eusebius of Nicomedia.

He was averse to theological controversies and declined the bishopric of Alexandria, vacant after Athanasius's deposition. Afterwards, however, he was appointed bishop of Emesa, and accepted the position. During his ordination, a Christian mob accused him of "mathematics" and magic, and he had to flee for his life. He came back later and was tolerated in spite of "dangerous knowledge." Constantine was much attached to Eusebius and had him with him on his military expeditions. He died 340 A. D.

Another celebrated man of the same name was *Eusebius of Nicomedia,* patriarch of Constantinople. He was emperor Julian's first tutor. He was made bishop of Beryta (Beyrout), Syria, and afterwards of Nicomedia. At the Nicaean council he belonged to the Arian party and afterwards became the head of the party. He baptized Constantine, 337 A. D., and was made patriarch of Constantinople. He died 342 A. D. The year previous he presided over an assembly in the church for the establishment of Arianism at Antioch.

Athanasius was born in Alexandria 296 A. D. He was still very young when he was appointed a member of the council of Nicaea, where he distinguished himself by his eloquence. He became bishop of Alexandria, and when Arius was recalled, it is said, according to tradition, Athanasius refused to comply with the will of the emperor Constantine to restore the heretic to the communion. The Arian party brought charges against him, and he was summoned by the emperor to appear before the synod of Tyre (335 A. D.). He was banished to Treves and his bishopric given to Eusebius of Emesa. 338 A. D. he was recalled by Constantinus, Emperor of the East. He was enthusiastically received in Alexandria, but only a few years afterwards the Arians rose against him (341 A. D.), and he was condemned by a council of 90 Arian bishops. He was restored and again condemned. Once a price was set upon his head, and to avoid his persecutors he retired to a remote desert in upper Egypt. Here he worked and wrote to confirm

the orthodox Christians in their faith. On the Accession of Julian, he once more returned to his patriarchate in Alexandria (361), but his zeal made him offensive to Julian; he opposed his heathen subject on all occasions and he was again obliged to flee for his life. A new emperor restored him to his bishopric, and he died in possession of his office 373 A. D. His writings are many and treat mostly of the doctrine of the trinity; the incarnation of our Savior and the divinity of the Holy Spirit.

Basilios, the Great, was born at Caesarea 329 A. D. He is one of the "fathers" of the church. He studied philosophy at Athens, and afterwards became an advocate in his native city. He was converted and formed a Monastic society 370 A. D. He succeeded Eusebius as bishop of Caesarea, and in the Greek and other Oriental churches he is highly honored as one of their chief saints. He died 379 A. D. He is said to have introduced the three monastic vows: Obedience, chastity and poverty.

Gregory Nazianzen, from his erudition in sacred literature called the "Theologian," was born about 329 A. D. at Arianzum, a village near Nazianzus. *St. Basilios,* then bishop of Caesarea, prevailed upon him to accept the see of Sasime. He accepted, but did not like public life and retired to Nazianzus where he stayed until the death of his father 373 A. D. He then became a monk, but emperor Valens (378) persuaded him to take charge of a Nicaean congregation in Constantinople, where the Arians were in full power. He was soon elected archbishop and this brought the anger of the Arians, so that he was in danger of his life. He went back to Nazianzus and lived in solitude, and after a most ascetic life he died 389 A. D. His works have survived him—at least parts of them; in all 53 orations, 242 letters and 156 poems are preserved.

Theodoretus, the "God-bestowed," a celebrated church historian, was born at Antioch about 393 A. D. He received his name from the circumstance of his being supposed to have been granted as the fruit of earnest prayers to his parents, who had been long childless.

Theodorus, another well-known writer, is especially known in connection with the controversy of the "Three Chapters;" Theodorus was a monk and a friend of Gregory of Nazianzus. He died 429 A. D.

Chrysotom, "the Golden mouthed," was born in Antioch 347 A. D. He studied oratory and heathen philosophy. He retired to a solitary place in Syria and read the Holy Scripture. He was made bishop of Constantinople 397 A. D. and excited the enmity of the Patriarch Theoso-

philus, who influenced the empress Eudoxia, and Chrysotom was banished from the capital. He labored for the conversion of the Persian and Goths in the neighborhood of the little town Caucasus in the Taurus mountains. General sympathy was shown Chrysotom, and this angered the emperor so that he banished him to a desolate tract on the Euxine. The old man was caused to travel on foot and he died from exposure and fatigue at Comanum, Pontus, 407 A. D.

During the reign of Shapur I a Syrian by name *Barshaba* fled from the prosecution and reached Khorassan, where the Christians were comparatively safe. He was made bishop and held his office for fifteen years. There were many great congregations here at that time and later.

CHAPTER XV

THE WAR BETWEEN ROME AND PERSIA

CARUS succeeded Probus 282 A. D. as ruler of the Roman empire. Probus had been murdered by the Roman soldiers, because he had employed them as laborers, executing works of public utility, and this the soldiers had found degrading.

Carus immediately thought of a more suitable occupation for the army and declared war against Persia. On his way to the east he defeated many kings and generals, and laid many countries waste, and finally his victorious army reached the boundaries of Persia.

Behram II, king of Persia, was alarmed at the rumors of the victories of Carus, and sent ambassadors to negotiate for peace.

The ambassadors entered the Roman camp, and asked to be permitted to see the emperor. It was just supper time, and the soldiers were taking their frugal meal.

An old man was sitting on the grass. He was eating bacon and peas, and the ambassadors were told, that this man was the emperor. The Persians were very much surprised and became hopeful, for they considered it an easy task to negotiate with this humble man, he would readily grant the wish of their great sovereign. So they delivered the king's message and waited for the answer.

The emperor removed his hat and showed his bald head, and he said to the ambassadors: "If your master will not submit to the demands of Rome I will render Persia as naked for trees as my own bald head. I will lay the country waste—nothing shall be left." The ambassadors retired with grief and sorrow Carus invaded Mesopotamia, laid siege to Seleusia and Ctesiphon, and he crossed the Tigris. But here Carus died suddenly and his army retreated (283 A. D.).

296 *A. D.*

When Valerian made war against Persia, 268 A. D., the Roman ally Chosroes, King of Armenia, was slain and his son, Terdat, sent

to Rome. Here he was educated, and the emperor, Diocletian, restored the Armenian prince to the throne of his father, 286 A. D., and Terdat was received by the Armenians with joy and loyalty, for his country had suffered much. The Persian monarchs had erected many great buildings in the conquered countries at the expense of the people. As



BEHRAM II.

Terdat advanced, the Armenians flocked to his banner, and it looked as though he should succeed in regaining his country, but he was finally defeated by the Persians, and for the second time he went to Rome. Diocletian resolved to force the Persians to surrender Armenia. He set out for the east and advanced to Antioch from where he directed his forces. He met the Persian army on the plains of Mesopotamia.

Two battles were fought without decisive results, but the third battle brought total defeat to the Romans under Galerius.

297 A. D., Galerius again crossed the Euphrates and advanced this time to the mountains of Armenia. He took the Persian army by sur-



BEHRAM III.

prise, and a terrible onslaught followed. Narses, the Persian king, was severely wounded; he fled and escaped, but all his treasures fell into the hands of the Romans, who did not know the value of them, and threw precious stones and works of art away as trifles they could not use.

Narses sent ambassadors to negotiate with the Romans. They met at Nisibis, and their spokesman said: "Let peace reign, the eyes of the world, the Roman and the Persian empires will be ruined if peace is



NARSES.

not granted." Galerius reminded the Persians of the fate of Valerian, but finally the treaty was agreed upon:

I. The river Abaros, which runs to the Euphrates, should be the boundary between the two monarchies.

II. Five provinces beyond the Tigris were relinquished to the Romans.

III. Terdat was restored to the throne of his father.

IV. The kingdom of Caucasia should be under the rule of the Romans.

The East had peace for 40 years, and the treaty was strictly observed by both monarchies until the death of Terdat.



HORMEZD II.

The treaty was signed 303 A. D.

King Narses retired after the conclusion of the war, and spent the rest of his life in meditations. He died 309 A. D. He had built many great cities, among them Ram-Harmuzd in Kerman, and he had tried to practice justice in his country, and for that purpose he had selected the best and most learned men for judges. His son Hormezd succeeded to the throne, but he died soon, and his wife was pregnant at his death. The uncertainty of sex excited the hope of the princes

of the Sassanian house, but the magi predicted that the queen should bear a son, and he was a king even before he was born, the people worshipped their unborn ruler. The prediction came true, it was a boy, and he got the name Shapur—later on he was surnamed Zolaktaf (Zulactaf), which means a brave and successful warrior. He reigned from 310-381 A. D. During his infancy, the princes governed the country, but at the age of 16 he took the reigns in his own hands. The Arabs attacked Persia, and the young king made haste to show his ability and valor. The prisoners were tortured, and the fear of the Arabs to fall into the hands of the revengeful Shapur was great. His name was enough to scare the bravest. Eusebius says, that Constantine the Great wrote to Shapur and thanked him, because he did not harm the Christians residing in Persia. Shapur answered by demanding the surrender of the five provinces. Constantine died March 22nd, 337 A. D., and Shapur invaded Mesopotamia and laid siege to Nisibis. King Terdat had enjoyced peace, and had embraced Christianity. He died 342 A. D., and the Armenian monarchy expired with him. The Shapur persecutions began, the country was laid waste, the churches burned, and the Christians murdered, and this was followed by a Roman war lasting till the death of Julian, 363 A. D.

In the Occident the persecutions against the Christians ceased 313 A. D. Many martyrs had suffered and died for their Christian faith. They had the courage of the brave—even the weakest of them—and the people stood aghast at the wonderful sights—the struggling church was glorious, faithful and unselfish. But now, when the emperor himself favored the Christians and embraced their faith, when the Pagan temples became Christian churches, and when the Christians were allowed to preach and work for their religion, it was an easy matter to be a Christian, and very profitable to be of the same faith as the emperor, and many so-called converts joined the church, but their hearts were not in it. The church had become a power in the state, and many used it to promote their worldly welfare. They grasped the profits that their position gave them, and forgot the purity and unselfishness of the early struggles of the church as they forgot their poverty and their glorious faith.

Many heretics arose and preached dissension and discord among the believers. Prominent among them was *Arius,* Bishop of Alexandria, who denied the divinity of Christ and found many disciples. He was exiled and at the Nicene Council (325 A. D.), he was excommunicated

and his doctrine condemned. Later on he came into favor again and his teachings were widely spread. The Nicene creed sanctioned the doctrine that Jesus Christ is God, "one with the Father."

The Syrian church adopted the Nicene creed, and the church had many good Christians in its service, and many of the believers became martyrs for their faith in Christ. The Sassanian kings, as the enemy of the Christian Rome, became enemies of the Christians everywhere. The Syrian church underwent trials, both long and hard, and proved itself as worthy as the early Roman Church. The eastern Christians bore bravely their trials and the martyrs died praising God, and showed their love and faith in Him, while the heathens looked at them in surprise and wonder.

Shapur understood that the war with Rome would be a long one, and he gathered his grand army and prepared for it by getting together provisions of all kinds. He needed money, and he issued a "firman" —a law—that all the Christians should pay double taxes.

While in Rome the Christians had become a powerful society on an equal footing with the most privileged citizens, the Christians in Persia were treated like prisoners. Shapur suspected that the Christians of the East would help their western brethren, and their emperor Konstantinos, who was a Christian himself, and gladly submit to be Roman subjects; and that the Roman ruler was a Christian was for the Persian king an additional reason to persecute and molest the Christians in his own countries.

The home of the Syrian nation—Syria and Mesopotamia—had for centuries been the theater of war and the battlefield where the armies of Rome and Arabia met the Persians and fought their battles. The natives suffered severely, their principal cities, Damascus, Urhai and Nisibis, were time and again sacked, and the inhabitants killed or sold as slaves to foreign countries. The Persian King readily believed all the evil things said about the Christians. Malicious Jews and spiteful heretics also stirred up trouble for the believers by misrepresenting their work and purpose to the Magian officials, and, as a result of these combinations, the persecutions of the oriental Christians arose.

CHAPTER XVI

EARLY PERSECUTIONS. THE FIRST MARTYRS.

As early as 318 A. D., the Christians were persecuted and killed for their faith in the mountain missions in the western part of Persia, and 327 A. D. a new and severe persecution arose in Azarbaijan, the most northerly province of Persia, and the names of ten of these martyrs have gone down to posterity: Lazarus, Marat, Shambite, Narsus, Elisas, Mohre, Kaleb, Sava, Jonas and Bar Jesus. The two last named suffered additional tortures because they were comforting and encouraging their brethren.

There was a great differenee between the persecutions of Shapur, and those of the occident. The entire Roman empire was under the direct rule of the emperor, and his commands were carried out—there was no way out of it, if a governor disobeyed, he was immediately punished. In Persia, on the other hand, the king's orders in these cases were not always carried out by the governors; they did what they pleased, and while the persecution was severe in Sellucia, Ctesiphon, Bet Lapat and other cities around the king's place of residence, the Christians in Azerbaijan enjoyed perfect peace. Usually the Magian priests were the informers, they had the Christians brought before the governors and tried, and if they did not renounce their faith and embrace the teachings of Zoroaster, they were put to death. As mentioned before, the Jews also often played the part of informer. They hated the Christians with all the religious fanaticism they possessed.

King Shapur was obliged to raise the siege of Nisibis, and when he returned to his capital his heart was hard against the Christians. In addition to the "ferman," or command, that the Christians should pay double taxes, he issued two more "fermans." The Christian churches should be burned, and all Christians who would not renounce their faith should suffer death. Simeon Bar Sabbae did not obey the command of the king, and Shapur ordered Simeon brought before him, and

urged him to yield. But Simeon had no fear and he told the mighty king that he would not renounce his faith, and had the courage to die for it. And King Shapur condemned him to death, and with him Bar Gadiov, Bar Suena, both from Bet Lapat Johannesa, Bar Balida, Bishop



SHAPUR II.

Milis, and 97 priests and deacons, in all 103 persons, were put to death on Good Friday, 341 A. D.

Gashtazel was a man of position and a friend and counsellor of King Shapur. He was a Christian, and this was revealed to the king. Gashtazel was brought before him and the king asked if it was true, and Gashtazel confessed that he was a Christian. Shapur grew angry and

commanded him to worship the sun, or he would be put to death. Gashtazel's friends at the court advised him to obey, afterwards he could do as he pleased and become a Christian again, and he yielded and worshipped the sun. When Simeon Bar Sabbae arrived in the city he heard that Gashtazel had renounced his faith, and he was very much grieved and refused to see Gashtazel who secretly sought him. Three times he went in vain. At last the patriarch appeared and said: "I could forgive you any sin against myself, but you have renounced your faith and betrayed your God, you forgot that Jesus has bought you with his blood, that I cannot forgive until you have undone the wrong you have done. Leave me."

And Gashtazel dressed himself in mourning clothes and left the king's palace. But his friends urged him to come back, and again he went into the presence of the king.

When Simeon Bar Sabbae had been condemned to death, he was brought before the gate of the king's palace with an iron ring around his neck. Gashtazel, who was in the palace, saw the martyr and wished to greet him and saluted him with a low bow, but the patriarch turned his face away and said, he would not greet a man who renounced his God and true king for fear of Shapur. Gashtazel wept bitterly and went to his own house, dressed himself in black clothes and went out and sat among the Christians. All were surprised to see him there, for he was a great man. Shapur had befriended him since his early childhood—had given him riches and education for a great position in the state. And when the king heard about his being among the Christians, he ordered him to be put to death. Gashtazel said to the man who was preparing him for death: "Tell the king, I have something to say to him." And Gashtazel was permitted to appear once more before King Shapur, and he said:

"My Lord and King, you know the truth, I have been faithful to you, kept your secrets and those of your kingdom. I pray you for the sake of my loyalty, let a man mount the walls of the city and cry out, that Gashtazel is put to death because he is a Christian, and not because he has betrayed the secrets of his king or of the state."

When Gashtazel arrived at the place where he was to be put to death, he confessed his faith in Christ, prayed for the king and other men and went courageously to his martyrdom.

Among the martyrs, who suffered death with Simeon Bar Sabbae, were two old priests, Ananias and Abed Hikle; they and Simeon were

the last ones. When they were preparing Ananias for the execution, he was trembling. A man among the crowd of spectators said to him: "Have no fear, Ananias, close your eyes, and when you open them again, you will see the light of Christ, and in a short while you will be with Him."

And Ananias died praying, and after him Abel Hikle. Simeon was the very last, he stood strong and happy, praying that God would receive the sacrifice of his brethren and himself. He forgave his enemies as Christ had taught him to do, as St. Stephen had done to those who stoned him, and died praising his God, and praying that the martyrs of the East must show themselves as worthy of the martyr's crown as their Western brethren.

The martyrs were buried the same night by some Roman prisoners.

The man, who had consoled the old Ananias, was Posek, who was high in the king's favor. He was an artist, who could make beautiful pictures of gold, and the king presented him with rich gifts and put him over all the workmen. His ancestors were among the captives King Shapur I had brought to Persia, and they came to reside in the city of Bet Haquar. Posek's father was a Christian, he married a Persian woman, and she became converted to Christianity by him, and his entire house believed in Christ. When Shapur built the city of Bet Laden, the Roman captives were working there, and many Persians were converted by Posek's father.

When Posek had encouraged the old man, he was arrested by the officials, put in iron and brought before the king, who became very angry when he heard that Posek was a Christian. He said: "I have given you work, riches and fame, and you betray me. Instead of going where I sent you, you stopped and followed those bad men whom I had condemned to death."

Posek answered: "My Lord and King, those were not bad men, if they were, they should not have died for their faith and God. In everything else they obey your commands, but their faith is not your faith, their God is not of your gods."

The King continued: "These Christians turn against my commands and demoralize the people. I am not content until they humble themselves before me and worship my gods. I demand that all my subjects shall worship the sun, the moon, the fire, the water, for all these are sons of Ahuramazda, the supreme being."

Posek answered again: "We do not believe what the magis say, that

God is the brother of the devil, neither do we worship the nephews of the devil."

The king grew very angry and commanded that Posek should suffer the most painful death because he disregarded and blasphemed the faith of the king, and because he had spoken so freely to the king, and because he had comforted and encouraged the Christian martyrs and was a Christian himself.

"Posek's tongue was pulled out, and he was beheaded. His friends wept over his death. His daughter Martha was put to death the next day.

The magis had seen that the bodies of the 103 martyrs had been taken away and buried by other Christians, and to prevent this the king ordered men to watch Posek's body. God sent a hail storm, only at this place, nowhere else, and the guards went away to protect themselves. A Christian, who had concealed himself, took St. Posek's body and put it in a bag, mounted a donkey and brought the body to a Christian community where it was buried with honors. The king was very angry and ordered that for ten days every Christian who could be found in Carrhae, Ladan and Bet Lapat should suffer death. The "Mahpata," or governor, was appointed to lead the persecution, and he went out with his soldiers. He did not ask if the Christians had anything to say, they were murdered wherever he met them. Thousands of Christians fell as martyrs for their faith, but only three names are known, namely, Amica and Mkima, bishops of Bet Lapat, and Harmazd of Shushan. They were captured in the church and killed. This occurred Thursday before Easter.

Azad was a friend of Gashtazel; he also was a favorite of the king and a rich and mighty man. He dressed himself in mourning clothes and sat among the Christians. On his head he wore a black hood. He said to the soldiers: "I, too, am a Christian." And he was immediately killed. The next morning the king wanted to see Azad. They looked for him everywhere, but could not find him. Then a magi said: "I saw one among the dead ones, who resembled Azad," and the king ordered a search among the murdered Christians, and they found Azad there, and the king became very sorry and wept over his friend. And he gave order, that nobody should be put to death before his case had been investigated, and had become known who were his parents and his friends, and what city they, or he, belonged to.

At this time Epora, Hormazd Shapur's queen, became ill, and the

Jews said that the sisters of St. Simeon had predicted, that the queen should suffer illness because their brother had been killed. Tarba and her sister, both Christian women, were brought to the door of the queen's chamber, and they were ordered to worship the sun, but they refused and were put to death. Their bodies were cut in six parts and hung on six trees, three on each side of the road.

Governor Hormazd Gapriz was a hard and proud man, he sent for the bishop and two priests in his district and had them put in prison. He asked them to renounce their faith, but they refused, and he had them suffer torture; but the holy men laughed at the tortures and remained firm. One day, when the governor and his brother were going hunting in the mountains, his hunting companions made fun of the prisoners, and for their special pleasure Gapriz and his brother killed the bishop. Afterwards the governor caused the two priests to be stoned. The bodies of these martyrs were brought to the city of Malken and buried there.

Some time later Daniel and Worda were taken prisoners, and after three months' severe sufferings they were put to death for the sake of their faith.

Bar Sheba was the leader of a monastery in Persia. There were ten monks. Their enemies spoke evil of them to the Mahpata, or prince, of Ostican city and said that they taught the people sorcery and demoralized them, so they turned their hearts from the religion of the magis. The Mahpata had the monks brought into his presence, and afterwards they were put in prison and killed for their faith in God. A Magian priest who witnessed the firmness and courage in their sufferings was converted and put to death with them.

When Simeon Bar Sabbae died, Shadost was elected patriarch in his place. Bar Hebraus says that he was a nephew of Simeon. The king was in Seleucia (341) and Shadost and five of the clergy were brought before him and remained in prison for five months. The five men were killed Feb. 20th, 342, and Bar Shadost was brought to Bet-Lapat and beheaded there.

Bar Bashmen became patriarch (he was from Bet Garmai), 345. He was accused of being an enemy to the religion of the king, and he was thrown into prison with nineteen of the clergy. Many times they had to appear before King Shapur, who asked them to renounee their faith. They were kept in prison for eleven months, and every effort was made to persuade them to yield. Shapur was at Cawka in Bet-Ladan, and

his wish was to have the Christians renounce their faith and their God. And he promised to give each a cup of gold filled with gold coins. But the Christians could not be tempted, they were firm in their belief, and the king ordered that they should be beheaded. They died Jan. 9th, 346, and for twenty years there was no patriarch in Seleucia.

111 well known Christians, and among them nine women, were brought to Seleucia for trial. They remained in prison for several months, and were often advised to yield to the wish of the king and embrace the teachings of the magis, but they would not leave their God. A Christian lady from Arbela, her name was Jagdendect, cared for these prisoners and sent food to them. She washed their feet and dressed them in white garments before they went to their last journey, and she encouraged them and prayed with them, that they would remain faithful and strong, and she made the sign of the cross and blessed them, and they went praying and singing to their martyrdom.

Martyrs of Azerbaijan and Bet-Garmai in Persia.

There was a severe and long persecution, because the king of kings was angry with the Christians on account of the war. The Magis and the Maphata went all over Persia, tortured and molested the Christians, their bishops and clergy. Azerbaijan suffered especially, because there were such a great number of Christians. Narses, metropolitan of Garmai, was beheaded, with him his friend and disciple Joseph. They died Nov. 10th, 343. Many others were killed by Ardashir, king of Corduene, among them Isaac and Papa, priests, Abraham, a monk, and others. Some young people—among them a Christian and four nuns—had some time before been sent to Bet Lapat and put to death there.

The Martyrs of Arbela and Chadib.

Johannes, son of Marjam, bishop of Arbela, and Jacob, a zealous servant of God, were cast into prison and remained there a year. Johannes was afraid that the persecution should cease and that he might thus be deprived of his crown of martyrdom, and he prayed to God that with his blood he might bear witness of his faith. One night he dreamt that a man stood before him with a sword in one hand and a crown of gold in the other. Seven days after he was brought before the king in Bet Lapat, and as he remained firm in his faith, he was beheaded, and Jacob had the same fate. Abraham was elected bishop in his place, but the governor had also him put to death for his faith.

Ananias from Arbela was a young man who, 345 A. D., was brought

before Ardashir Mahpata, and after months of torture he finally was put to death Jan. 12th, 346 A. D.

Jacob from Tella, Shila, and his sister Marie, a nun, were brought before the governor Tamshapar, and he condemned them to drink blood—they refused and were put to death.

In a mountain mission five nuns were killed. They were Tecla, Maria, Marie, Martha and Amice.

The Mahpata asked a priest, his name was Paulus, to kill these young women and he should inherit all their possessions. He did not yield, and the Mahpata ordered his servants to strangle them.

Tamshapar, governor of Corde, persecuted Bar Koshaba of Arbela, who was a deacon in the church. He was promised liberty if he would worship the sun. He refused and was assassinated by Gege from the city of Takel, at the order of Tamshapar, July 20th, 354 A. D.

Aet Alaha was a Magian priest, he was ill and prayed to his Gods for health, but was constantly growing worse. He applied to a Christian bishop for help, and was healed. When the persecutions arose, he warned the Christians and helped them to get out of the city, and accompanied them to a place of safety. And then he returned, and being suspected of friendly feelings for the Christians and their faith, he was brought before the governor and imprisoned in the fortress. Here he witnessed the assassination of Bar Koshaba. He fell on his knees, made the sign of the cross on his forehead and chest with the blood of the martyr. His right ear was cut off, and he was sent back to his prison. There he met Alcha Kapsi, a deacon in an Arabian town. They were both sent to Moabed, Azerbaijan, to be brought into the presence of the king. The governor liked Kapsi, and offered both of them life and liberty, but the prisoners refused the gifts, and were ushered before the king. As usually, they were asked to worship the gods of the king, and refusing to yield, they were put to death on Jan. 16th, 354 A. D. The two last names among the martyrs are Jacob, a priest, and Azad, a deacon. They were beheaded on a hill near the city. The murderer tried to wash his sword in a brook, but the water receded, and blood came in its place. For a month or more the brook gave only blood, then it disappeared, and no more water was found, although they tried to find it by digging in the ground.

There was issued a new law. Every Christian who killed one of his brethren should get all his possessions. The governors Tamshabor and Ardashir in Azerbaijan issued the law; four monks were strangled by

a Christian priest. Isaac, the bishop of Seleucia, was killed by a Christian mob, and a few other instances are recorded, but those that renounced their faith and obeyed the new commandment, were few. Many were, on the other hand, those who patiently and gladly suffered tortures and death for their God and their faith. Many heathens, who witnessed their constancy and cheerfulness, were converted to Christianity. When Bar Shebja was put to death, a magi with his wife and children passed the place where the holy men were to die. God opened his eyes and he saw a cross of fire over the dead bodies. He dismounted from his horse, changed clothes with his servant and went to Bar Shebja, and said: "I have seen strange and wonderful things, I choose to die with you." And his wish was granted; there were twelve martyrs. Their heads were put on stakes, and sent to adorn the temple of the Goddess Anahedh. Their bodies were left to be devoured by the wild beasts and the birds of prey.

The persecutions continued for forty years in the land of Corduene, the war between the Romans and the Persians was always raging in this vicinity, and the king charging the Christians with being friends of the Romans, used every pretense to persecute them. Many suffered death—among them several women with their children.

360 A. D., Shapur conquered Penek, a town near Bet Taidie, after a siege of two years. A number of Christians, who as Roman citizens had opposed the Persian king, were carried into captivity. Among these were bishop Hliodoros, Dausia and Mar Jav Alaha. The captives accompanied the army. Arriving to Dastegerd, the bishop died after ordaining Dausia his successor. On the way the Christians were cheerful and praised God, and the magi feared their influence on the soldiers. The Christians might be able to convert the whole Persian army to Christianity, and so they accused them of being enemies of the king's religion. Ardashir, the Maphata, who had shed so much Christian blood, went before the king and told him that Dausia gathered the Christians and encouraged them to destroy the fire worship and promote Christianity among the troops.

The king was at Dorak, and ordered Ardashir and prince Harzarpat to let the principal Christians appear before him. They came, and the king promised them a place among the mountains to reside in, provided they would renounce the God of the emperor of Rome and embrace the religion of the king of Persia and worship the fire. Most of them remained firm and refused, and 275 Christians were slain. 25 were scared

into submission, they lost courage and yielded to the king's command. A few got away, among them a deacon of the church, who was severely wounded and left as dead. He concealed himself at a house of a poor man—his wounds were healed, and he went out and buried the dead bodies of his brethren and wept over them. But the governor was informed of his presence, and he was captured and slain (362 A. D.). An old man named Gashnap had received a knowledge of Christ through Athanasius, one of the captives, he was discovered, and teacher and pupil were put to death. Among these martyrs were also Mar Behman and his young sister, Sarah.

Odishu, bishop of Kaskar, and 37 other Christians suffered martyrdom 375 A. D. The bishop's nephew, a deacon of the church, was a sinful man, he committed adultery and was deprived of his office and expelled from the church. He became very angry and resolved to revenge himself on the Christians, and he went to Carrha in Bet Ladan, where the king was sojourning, and said to him:

"In the city, I came from the place where resides a bishop by name Odishu, and also a priest by name Obd Alaha (God's servant). These receive messengers from Rome and inform them about the actions of the King of Persia, and the affairs of the state."

The king ordered the two men to appear before him, and they came, accompanied by 35 other Christians, who were also accused by the former deacon. The king examined the prisoners himself, and they answered his questions frankly and fearlessly. He caused the prisoners to be put in fetters and tied in bundles together—three men in each bundle, —and they suffered greatly. Some people, who desired to win favor with the king, came forward and said that the Christians denied the divinity of the Persian king and maintained that he was a mortal man like other men.

But the king answered earnestly: "In this matter those Christians are right, I am not a God, only a man and destined to die like other mortals." He sent words to the Christians, offering them life and liberty provided they would yield and worship the sun. They refused, and the king ordered them put to death immediately. When the martyrs arrived at the place of execution, two men of the clergy of their home town were waiting, and these men said to the officials: "We, too, are Christians and we wish to die with our brethren!" Their wish was granted, they were put to death together.

Some Christian Roman captives, residing in Beth Lapat, secretly

buried the body of their martyred brethren, but it was soon discovered that these people had rendered charitable service to their dead friends. They were impeached for their action, and many of these Christians suffered death. Among them were seven nuns. As usual they were urged to renounce their faith and worship the sun, and as usual they refused and won the crown of the martyrs.

Bar Badema was a rich man, a native of Beth Lapat. When he embraced Christianity he gave all his earthly possessions to the poor, fasted and prayed, and finally he became a monk in a cloister. He soon became the head of the brotherhood and lived a holy life. He was accused and seized with seven of the brethren and carried to prison. He was executed without delay, but his followers remained in prison four years and were liberated at the death of Shapur. When Shapur died, the persecutions practically ceased. It is said that more than 16,000 Christians suffered martyrdom for their faith in Christ, and this is a proof that the eastern Christians were as firm and true as their western brethren in their hardships and struggles.

CHAPTER XVII

THE BIOGRAPHY AND WORKS OF MAR APHREM, THE SYRIAN.

THE meaning of Aphrem is "multiplication." He was a native of Syria, but his father was a native of Nisibis and his mother was from the city of Amed. He was born in the beginning of the fourth century in the days of Constantinos, when Hormezd II was king of Persia.

The King of Persia lived 303-373 of the Mohammedan Calendar. His father was a minister of Abuil. The church of which he was a pastor was destroyed by Yubyanas, the king. It is said that he was appointed before he was born, like Jeremiah and Samuel, to destroy the doctrine of the heretics of the times, and to teach the pure doctrine of Christianity. Everywhere the grace of God preserved him and guided him so that he might not go after the teaching of his heathen ancestors.

He, while yet a boy, sought after the good things of life—always deserting the evil for the sake of the good. His father wanted him to follow his teaching and worship with him at Abuil, a heathen church, but he would not accept all his father said to him. One day his father saw him in conversation with a Christian. He was very angry at him and punished him severely and said to him, "My son, I will now ask my god to make peace with you." As his father went in to his heathen god in prayer, the devil appeared to him and said to him: "If you wish the spirit of your god not to forsake you and take away from you all you have, you must order your son to leave the house." The father said to his son: "You must leave my house. I do not want to see you any more, because you are the enemy of my god." The son, Aphrem, hearing his father's words, casting him out, was very glad to leave him and seek a better place, where he could do, as his conscience prompted him to, in peace. He left his home without anything.

It was for these reasons that he left his father:

First, God wanted him to leave his heathen father.

Second: He was advised by the Christians not to submit to his father's teaching. In order to do that he could do it only by leaving.

He Developed in Knowledge and Learning.

After he left his parents he was led into the church of Mar Jacob of the episcopacy of Nisibis. Here he gained honor and sympathy, because he was successful in his daily life and his ambition. He acquired the most of his education, especially the doctrine of the divinity. Also Psalms. In all these studies he became very successful. He captivated all the hearts of the people of the church who came in contact with him.

He also studied in Egypt under the care of Bishu. Here, too, he became successful. Then he was recommended to other theologians in the city of Antioch; here he spent eight years learning well the language and church history of the Egyptians. He also spent some time in Caesarea under the supervision of Basilius, the bishop, in the study of Greek. Here Basilius wanted him to be ordained by him, but Aphrem did not want to be a minister yet. After much advice by the bishop he consented to be a deacon. Here, also, he became successful, spiritually. He and Basilius became good friends. They studied together all the time. So his study was completed under these great educators and theologians, Mar Jacob, Mar Bishu and Mar Basilius.

Some of Mar Aphrem's Experience.

A writer has this to say of Mar Aphrem: "When Satan wants to lead the good people into his trap, he always does pet his followers. When Mar Aphrem was in the church of Mar Jacob at Nisibis, there was also a wicked man by the name of Aphrem. This Aphrem was a watchman in a court yard. He at one time committed an act of immorality with a young girl of that city. He instructed her to keep his act secret, but after five months this thing was revealed to the father of the girl. He asked his daughter who committed the act. She said that it was the righteous Aphrem. She meant Mar Aphrem, and not the wicked Aphrem who was a watchman. This matter, of course, was brought before the bishops to find out if this thing was true. After they had examined and investigated this thing, they found it to be a blackmail in order to ruin the good name of Mar Aphrem. The people, learning the truth about this report, began to respect and love him more

every day. He prayed that God might forgive those, who originated that infamous report.

One day, when Mar Aphrem went to Edessa, a priest met him in the streets of the city, who prophesied in a loud voice and said:

"This is he whom God selected to put out the heretics from this city." When the heathen people of the city heard this, they arrested Mar Aphrem and punished him severely, until he became unconscious. Notwithstanding all these troubles and obstacles he went out into all the leading countries of the world. His manner was clothed with modesty and humility. They who had heard so much about his learning and power were surprised to see him in such extreme state of humility. They used to go and carry reports misrepresenting him—speaking of his peculiarity. But the patriarchs and bishops loved him because he was leading a life of a true Christian soldier, and endeavoring to show, and did show, others the real path of a Christian, Christlike servitude.

His Missionary Work and Converts in Many Places.

While he was at Nisibis under the instruction of Mar Jacob, Arius, an Egyptian, became a heretic by denying the divinity of Christ and the Holy Spirit. Then Constantinos sent his men to all places after the leading Christians who came and corrected this bad teaching, which stirred the people to confusion not only there, but all over the world. The bishops together with Mar Aphrem and Mar Jacob came to attend the convention at Nicea. History says, that the strongest of all antagonists to such heresy as that of Arius was Mar Aphrem. They all anathemized Arius, and all who followed him.

Mar Aphrem went to Edessa and secured some work. He made his living by working and preaching the gospel. This made a deep impression on the people of that city—a goodly number of the heathen received the word of God and were converted. He especially brought them the doctrine of the Trinity, because there was a heretic misleading the people. His name was Bardesan. He had confused the entire city by his teaching regarding the God-head.

Mar Aphrem thought it best to wait in Edessa a while in order to implant Christianity there. When he was in Egypt eight years, he both converted the people and taught them the Syrian language. Also in Caesarea of Greece he did the same thing, because he had been there when he was a student of Greek.

He had great success at Edessa and he stirred up the city by the Word of God. At one time there was a great famine at Edessa. He

preached on the subject of "the poor" and the money just poured upon him to be distributed to the needy, and it was enough to supply all the needs of the people. He also raised money to build a poorhouse at Edessa. All such deeds captured the hearts of the heathens. The number of his converts was very large, and they all began to like his loving personality as well as his preaching.

His Priesthood.

After he left his father, he gave himself to the Lord's work. When he was a student under Mar Jacob, he was boarding at one of the monasteries of Klineos. A great deal of his life he passed in such places. These places, of course, were caves in the rocks. They were not habitable for such persons as Mar Aphrem; still he was a humble servant of God—wanted to be away from temptation. His priesthood was of a beautiful character among his fellow students in the seminary. He was never selfish—he always counted himself small as a Christian.

One day a woman came to his study and said to him:

"Oh good teacher, I have heard about you and come here to beg you to forgive me my sins!" He said unto her:

"O, woman, a sinner can never forgive the sins of others." Such was his humility. His meals consisted of milk, butter and vegetable diet. His garment was long. He was very slim in body, but tall and handsome in appearance. He did not wear any beard; his manner was very quiet.

His Miracles.

While Mar Aphrem was at Nisibis the King of Persia, Shabur Zul Aktob, wanted to besiege the city and to take the same. The people, having a hard time, came to Mar Aphrem to save them and also the city. The Spirit of the Lord encouraged Mar Aphrem. He got up on the wall of the city; for seventy days he kept the city from being taken. But the enemy cut off the water of the river Habor which was flowing through the city. The water rushed back and struck against the walls until they washed away, then the king believed he could enter the city and take it. After much struggle on the part of the people to resist the army they became helpless, and cried out for help at the hand of Mar Aphrem to save them. Again the Spirit of God inspired Aphrem. He got up on the wall, lifted his eyes towards heaven, and prayed that God might save the city from the mighty army. At once, from the cloud came a lot of mosquitoes and other unknown insects upon the

camp. They covered all the men and animals. The army could no longer resist. The whole camp left the city and went away.

Coming to the city of Shneishta, which was located on the banks of the Euphrates River, as he entered the city, he met a heretic and his pupils. Mar Aphrem began to talk to them from the Holy Scripture.



ARDASHIR II.

One of the students slapped him on the face, but Mar Aphrem did not say a word to him. They laughed at his peaceful personality. While they were sitting on the bank of the river, eating and drinking, there appeared a scorpion and bit the same hand with which the student had slapped Mar Aphrem. The student died there and then—all wept bitterly and fell at the feet of Aphrem. He sympathized with them.

He came near the dead body of the student and held his hand and said to him: "The Lord raises thee, get up." The student immediately got up.

The people of the city saw this miracle and all those who were heretics and unbelievers accepted Christ and were baptized.

There was a paralytic person at the church door of Mar Timothy in the City of Edessa. At the time of prayer, the paralytic extended his hand asking for aid, but Mar Aphrem said: "Gold and silver I have none to give you—in the name of Christ I ask you to get up." Immediately he got up and glorified God. All those who saw this thing done also glorified God.

His Prophecy.

In his history it is said that Mar Aphrem was well known as a prophet among many nations of that time. One day the people of Edessa wanted him to come down from the mount to the city, because his study was in the mount, and he was always busy writing. As he was coming down the canyon he lost his way. An angel appeared to him and inquired about his work, etc. The angel ordered him to go to the city and preach to the people, telling him that God had chosen him to preach. The angel also said to him: "Aphrem, fear not!—God wants you to prophesy, but Aphrem said: "My Lord, I am a weak man and am not worthy to do such things." But the angel said to him: "Let your light shine." Then Mar Aphrem went ahead with his work in the City of Edessa.

Mar Basilius and Aphrem were very close friends. One day Aphrem said to the people of Caesarea, that Mar Basilius would die on a certain day and hour. And it happened. All those who heard him say so were amazed at his prophecy.

His Lectures.

In 336 A. D. Cear Youbinus gave the city of Nisibis to the Persians. At this time Aphrem, together with other great men and officers, were put out of the city by force, but this time he had written twenty-one poems about the city and also about the church that was there, also about three bishops, namely: Jacob, Babu and Labish. The greater part of these poems he wrote and bound together while in Edessa; they are called up to this time *"The Poems of Nimrud Days."* A great many volumes of his writings are used in the Nestorian churches. Had it not been for his theological writings, the heretics of those days would

have swallowed the church of God, but the real Christians protected and defended themselves by his works against the infidels and heretics.

He wrote eight poems on "Calvary" and the "Crucifixion"; seventy-seven Century poems; poems about "Paradise"; about "Faith"; about the "Teaching of Children"; about "Education"; the "History of Joseph, the Jew;" about the death of Mar Jacob; about the power of Constantinus; Bra Shimoni and her children, etc.

His Last Days.

He was at Edessa when he got sick. All his disciples came to his bedside. He advised them to be faithful in their divine calling—not to dismiss what they learned under him from their memory and their daily lives.

He liked what St. Paul says: "I have fought the good fight, and I have finished the work." He passed away to his eternal reward at the hand of the angels. He was buried in the church of Mar Sargis at Edessa June 15, 372.

Such was the life of this great Christlike man.

In the 5th century the Christians commenced to collect facts about the lives of the holy martyrs. There were earlier works about holy men and martyrs, but Marutha, bishop of Miphrekot, was the first who attempted to write a martyrology. He called it the "Book of Martyrs" (Shahde), and it contains accounts of those who suffered martyrdom for the Christian faith under Shapur II, Yazdegerd I (Isdegerd) and Behram V, and he added two treatises on the glory of the martyrs and on their torments, which have been told by an eye witness, Isaiah, son of Hadhbo, one of the horsemen of the Persian king.

Shapur II died 379 A. D., and his brother Adashir II ascended to the throne of Persia (379-383). He was already an old man and had been a bitter enemy of the Christians; while he was governor of Azerbaijan he persecuted and slew them where he found them and seemed never to get enough of bloodshed. Nevertheless the persecution ceased during his reign. Shapur III succeeded Ardashir 383; he made peace with Rome, and for 36 years from 384 to 420 A D. the two hereditary enemies did not attack each other. Behram IV succeeded Shapur III 388 and reigned to 399. He was called Kirman Shak and built a city, Kirmanshahan, which is still in existence. He was killed 399 A. D. While the persecutions of the Christians ceased for a time after Shapur II's death, they were renewed when Jazdegerd I, who succeeded Behram IV, ascended to the throne, and death and tortures of the Christians were again in full sway. This king had at first been very tolerant and, in-

deed, inclined to embrace Christianity himself and he was a friend of Emperor Theodosius. He later repented his Christian sympathies and persecuted the Christians in Persia, while he remained a friend of Rome. He was deposed in 420 A. D.

381 A. D. Emperor Theodosius ordered an ecumenical council to meet in Constantinople to settle the dissentions about the trinity There



SHAPUR III.

were 350 members. The Athanasian Creed was adopted. Tomerza was elected patriarch 394, and remained to 399, the patriarchal seat had been unoccupied for 20 years. As soon as Behram V came to the Persian throne, the change of politics was at once announced in a systematic persecution of the Christians and a proclamation of war with Rome. In 422 peace was made, religious freedom was given to the Christians in Persia and Zoroastrians in the Roman empire.

The Gloskema or treasury of the church of St. Thomas, the apostle of India, was brought to Antioch and remained there. In the 4th century Christianity had gained influence among the magi. The Syrian Christians began to send missionaries to other countries about 840 and continued to do so until 1100, even to places far away.

Hard times had prevailed among the Christians—persecutions had followed them for years—but they had been firm and true, and the courage



BEHRAM IV.

of their many martyrs had strengthened the firmness and the faith of the Christians. Great schools had been established at Edessa by the great celebrated teacher Ephraim Syrus. The famous church of Edessa, "Aged Sophia," was raised by the Christian bishops, and while war was raging between Rome and Persia, the Christian missionaries had penetrated the frontiers of many countries and brought the gospel to the people who had never heard of Christ and his glorious Word before.

CHAPTER XVIII

THE EASTERN SYRIAN CHURCH DURING THE FIFTH CENTURY.

PATRIARCHS: Isaac, 399-411 A. D.; Akah, 411-415 A. D.; Jahb Alahah I, 415-419 A. D.; Mane, 419-420 A. D.; Marabucht, 420-421 A. D.; Dadishu, 421-456 A. D.; Baboia (Babudus), 456-483 A. D.; Akak (Accarius), 484-496 A. D.; Babio, 497-503 A. D.

Kings: Jazdegerd I; Behram V; Jazdegerd II; Hormezd; Pires; Kobad; Balash; Zamus.

In the past four centuries the oriental and occidental Christians had considered themselves as one body. The centre was Rome. The eastern Christians were perfectly willing to attend the ecclesiastical councils of the West, but owing to the hostilities between the Roman and the Persian empires, and the eastern Christians being the subjects of the Persian king, they feared the Persian officials, and many were the difficulties which prevented them from going to these assemblies.

The western leaders of the church acknowledged the danger which their eastern brethren laid themselves open to in attempting to reach them, and they resolved to write a letter to solve the difficulties.

Here is the letter:

"To our Brethren, Members of the persecuted Christian Church of the East:—

Peace be with you!

We were unworthy to be considered your fathers, if we did not attempt to repay the love, we owe to you as our sons in Jesus Christ and his church, by giving you good gifts, especially at this time, when the church of God is so cruelly persecuted by the heathen kings. We are the shepherds of the persecuted flock, and we pray you to remember that the persecutors do not gain anything, and when the tortures and struggles are past—they last only a short while—the courage and faith of the Christian martyr has brought around and opened many hearts for the

gospel, made many friends for the Christian faith. The innocent blood of two of our holy fathers have been shed, they were crucified on the door of the apostolic church in the city of Antioch. It is the will of God that we should understand that our brethren in the East ought not to be without a leader at the demise of the metropolitan, who resides in the city of Salek, the largest Christian community called "Koka." He is the highest ecclesiastical dignitary of the eastern church.

We write to say to you, that it is not any more required of you to send a bishop to us to be ordained metropolitan at the demise of the previous one, as you did before.

The Persian king hates the Christians, and it is possible that new persecutions will break out in the future, as we have seen them in our days before our eyes. So we do this to lessen the danger of being without a leader in the time of trouble and tribulation.

We think the following arrangement is for the good of our struggling church:

The metropolitan of Salek is given power by the Holy Spirit to be the shepherd and leader of the eastern church. This bishop's seat ranges as the 5th in the church, and from now he will ordain all the bishops needed in the eastern church. He is given power to keep, protect and guide the clergy and the Christians of the East, and when he departs from his life, his successor shall be ordained by the patriarch of Antioch. Those who are weak and have little knowledge should be guided by those who have knowledge and strength.

Melchizedec, who was king of Salem and the priest of the most high God, blessed Abraham, and our Lord Jesus Christ was a priest after the order of Melchizedec. We, who are persecuted every day for our faith, believe in God, our Father, our Lord Jesus Christ, our Savior, the communion of the Holy Ghost, and in the name of the Trinity and the undying Word we confer patriarchal power to the holy metropolitan throne, the great "Koka" community in the city of Salek, the largest city of the East. This patriarchate shall be preserved until the last day.

We are with you in all things concerning the management of this patriarchate until the end of the world, and this throne shall be preserved, Christ our Lord will protect his servant from all his enemies and help him to victory.

O, Lord, help and protect all the patriarchs who serve Thee rightly, help also us and Thy holy church!

Amen."

"Gaius, Patriarch of Rome,
Patros, Patriarch of Alexandria,
Paul, Patriarch of Antioch,
Pluinos, Patriarch of Ephesus,
Alexander, Bishop of Jerusalem,
Gregorius, high Patriarch for the entire church."

The letter was brought from the West by Mar Agbata, bishop of Beth Lapat, the principal city of Elam, and he was elected the first metropolitan of the entire eastern church.

The Patriarchal Seat of Salek.

We learn from early ecclesiastical history, that from the days of Mar Mareis and the missionaries succeeding him, Salek was a centre from which the gospel was spread to surrounding and distant countries. During the rule of the Parthian and Sassanian Kings, Salek was their residence, and for this reason the patriarchal seat also was there. This last fact is confirmed by many letters from the western church, directed to the seat of Salek, but during the following years circumstances often compelled the Christians to transfer the patriarchal seat to other cities. 762 A. D. the caliph making Bagdad his metropolis, the patriarch removed to Bagdad. Some time later the seat of the highest ecclesiastical dignitary was in Mosul and Arbela. 1279 the patriarch, Mar Denka, fled from Bagdad to Azerbaijan; he stopped at the city of Aushnug and remained there three years, when he returned to Bagdad. 1490 the patriarchate was in Gazarta in Bet Zodic between the Euphrates and the Tigris. At present it is at Kudchanes in the mountains of Kurdistan in Asiatic Turkey.

Great Ecclesiastical Assemblies of the Eastern Church.

It was resolved that the eastern churchmen should meet in council every 4th year. The time for the meetings was in the days preceding Lent. Many metropolitans and bishops from distant countries, China, India, Persia, Damascus, Maruzuja, Razekaia, Maro and Samarkand attended these meetings. Their travels were full of danger and difficulties. They traveled on high mountains, big seas and mighty rivers. Sometimes, when the difficulties were unsurmountable and prevented their presence, they wrote letters to the synod stating the condition of their church, their needs and their work.

Mar Isaac (St. Isaac) was patriarch 399-411. He was a native of Kashkar, and was related to Tomarsa, the patriarch. Some of the

clergy and bishops did not like him, they deprived him of his office and put him in prison. The fathers of the western church keenly felt the disagreement of the eastern workers and demanded the patriarch's release.

Marutha, bishop of Maiperkat, who brought this message from Rome



JAZDEGERD I.

and helped to restore peace, called a meeting and ordered the judgment to be revised, and it was done, and Mar Isaac was restored to office.

The affairs of the church were in a bad condition; for twenty years nothing had been done, the persecutions during King Shapur's reign made everything uncertain, nothing was safe, peaceful work could not be per-

formed. The united efforts of Isaac and Marutha brought order back. In the same year, 399 A. D., a wise and good man ascended to the Persian throne and made peaceful work again possible.

It often happened that embassies, sent from the emperor, came from Rome to Persia, and in the suite were always a bishop of another ecclesiastical body, to serve the embassy in clerical matters and act as spokesman or translator, as these men were usually learned and able to speak foreign languages.

Mar Marutha had accompanied the embassies several times, and he had visited Salek and Ctesiphon and also Antioch, Ephesus and Constantinople. He had been a great help to the Persian Christians. He was a member of the synod at Masliane 383 A. D., and he was a near friend of Chrysostom.

389 he had accompanied the embassy at the ascension to the throne of Persia of Jazdegerd I; 403 he was a member of Balotas synod in Constantinople.

The next time he visited Persia was on the occasion of the coronation of Theodosius II, 408 A. D., and the third time he came, he presided at Isaac's synod which was held in Salek. He remained between two and three years in the East, and was all the time in Isaac's company, working with him on the ecclesiastical affairs, subduing and punishing the haughty and rebellious bishops who always opposed Isaac, the patriarch.

King Jazdegerd showed much regard of friendship for Marutha; firstly, because he had been an ambassador from the Roman emperor, and, secondly, because he was a good and learned man and had restored the king to health when he was ill, and the magi had in vain attempted to cure him. Socrates, a later author, says, that the magi envied Marutha and tried to ruin him. One day, when the King went to his place of worship, a voice from the fire called out, that the man who honored and loved the high priest of the Christians, should not worship in this place.

Mar Marutha knew the secrets of the temple, and he asked permission of the king to go there and he discovered a cave under the altar, and a man who had concealed himself had been the voice. The king became angry; he ordered the man who had deceived him put to death, and also the magi who had inspired the fraud. He gave Marutha permission to build churches, wherever he liked. The magi attempted in vain to drive him out of the country. It is said that Marutha and Isaac

restored to health the king's daughter-in-law, who was possessed with devils.

Marutha collected the history of the lives of holy men and martyrs in a book, "The Book of Martyrs," which is his principal work.

His own city is in Greek called Martyropolis, and both here and in Theodoriopolis and other cities, he erected churches wherein he laid the bones of the sacred martyrs.

Marutha asked King Jazdegerd's permission to hold a council similar to the Nicene, which the emperor Constantine had inspired. The king gladly gave his consent, and caused letters to be carried to different countries inviting all the bishops to come to the council.

Mar Isaac's Synod.

During the reign of Jazdegerd, the wise and just king, the church had peace and quiet. He was merciful to the members of the Christian church, and gave power to the servant of God, and the church increased and did its good work. The persecutions had ceased, and the king ordered that all the Christian churches which had been demolished during the persecutions should be rebuilt, and every man who had been imprisoned on account of his faith should be given liberty.

In 410, A. D., Isaac, the patriarch, held his church council at Salek, according to the will and permission of the king, and as he had promised his friend Mar Marutha.

Isaac sent letters to Nisibis, Bet Harzaine, Misham, and Bet Garmai and other places, in all he sent 40 letters to bishops, writing unto them: "When you appear at the assembly you shall not breed antagonism and discord—that spirit must cease, as it does not help anybody, and you should be willing to accept the resolutions of the council."

Many came to the assembly both from Persia and other countries. They assembled early; in November they began to come—and they celebrated Christmas at Salek, the great city of the East.

And when King Jazdegerd heard that the members had arrived, he ordered Mar Isaac, the patriarch, to open the council on Tuesday, the first day of February 410 A. D. The great church of the city was the meeting place, and Mar Marutha presided over the meeting.

The council first heard the reading of the letter which was sent from the fathers of the West to the eastern church, and the assembled clergy praised God, saying that a new day had dawned on the church and their work would be easy and joyful, since they had gained this great privilege.

And they commended Mar Isaac saying that he who sows peace reaps joy, and they were glad that he was the head and leader of the church. They also praised and thanked the good and just king who had made it possible for them to enjoy the privilege in peace, and they united in prayers, that God would protect and guide their king and give him a long and happy life.

Mar Isaac opened the discussion by asking if there was any objection to the letter or any part of it, and after further discussion Mar Marutha resolved, "that we, the members of the council who have come so far to hear the news—accept the letter in every detail and with thanks to the senders." The resolution was accepted and signed by all the members of the council. Then follows the signatures of all the bishops present at the council, headed by Mar Isaac and Mar Marutha.

Further the synod accepted twenty-one rules for their church:

1. Election and ordination of bishops.
2. Against Eunuchs who destroy their own limbs.
3. Against nuns, forbidding them to live together with the monks, as they did formerly.
4. The clergy must not gain or hold unrightful riches.
5. The Christians should avoid sorcerers and other aliens of the church.
6. About councils—when and where the members should assemble, and what fundamental principles should be discussed.
7. Charitable institutions—what kind should be adopted.
8. The clergy should not be allowed to eat or drink in places where they sell intoxicating drinks.
9. Sacrifices should be offered on Sundays, to honor the day.
10. These rules should be written down, and every metropolitan and bishop should receive a copy and study the rules carefully.
11. A bishop should not alone ordain another bishop; the bishop had a right to suspend or remove a member of the inferior clergy.
12. About the honors and privileges to be shown and given the patriarch of Salek and Ctesiphon.
13. About ecclesiastical books and rules for church service and about Sundays and holy days.
14. Rules for certain clerical officers.
15. Election of arch-deacon and regulations of his work about teachers and missions.
16. Rules and regulations for the lower clergy, ordination, etc.

17. Rules for the inferior clergy.

18. The first "Toksa" rule—about the duties of the metropolitan to the subordinate bishops.

19. About the conduct and attitude of a bishop to his brethren.

20. Another "Toksa" rule, about the election of metropolitan and his ordination.

21. About the position of the higher and lower clergy, the community and state of subservience of one to another.

"May God help us to fulfill the promises and duties of these resolutions in the faith of the holy Catholic church of the East."

Forty metropolitans and bishops were present.

Mar Isaac died in the 12th year of King Jazdegerd's reign—the king himself died 419 or 420 A. D.

Mar Akah was patriarch between 411-415 A. D., succeeding Mar Isaac. His parents are not known, the chronicle relates that he was a monk and a man of great courage and noble mind. He was among the men who attempted to make peace between the royal brothers Babrian and Jazdegerd. For that purpose he went to Persia, where he visited the tombs of the martyrs, and later he wrote a history of the Persian martyrs. It is not exactly known when he died; Elias of Nisibis says, that he had served four years and five months as a patriarch when he died.

Mar Jahb Alaha Patriarch, 415-420 *A. D.*

King Jazdegerd recommended Mar Jahb Alaha to the patriarchal see. The king loved him, for he had healed his son, the prince. Jahb Alaha's teacher was Bishop Abda of Kashkar. Alaha was sent out as a missionary to preach the gospel in the land of Jazdegerd beyond the Euphrates. Here he built a convent for the monks. He arranged David's Psalms to music for the church service. 417 A. D. he was sent as ambassador from king Jazdegerd to Theodosius II, the emperor; arriving in Constantinople he was received ith great honors, the emperor as well as the patriarch showed great friendship for him and presented him with costly gifts to be used for the restoration of the Koka church and the erection of a new church building.

Theodosius sent, in his turn, Accacius, bishop of Amed, to king Jazdegerd in behalf of the Persian Christians (419), and the two men became friends, and Jahb Alaha and Accacius returned to the East together. They met king Jazdegerd at Bet Hadastier. In the city were many bishops and other clerical visitors. They came to greet the patriarch

and Mar Accasius. Eleven of the bishops wrote a letter and asked the patriarch to hold a council here. The resolutions of Isaac's synod had not been carried out as well as desired, the reason was that some of the members were old and feeble, and at their death discord and dissent ruled in the communities.

Mar Jahb Alaha's Synod, 420 *A. D.*

In 420 A. D. in the 21st year of the reign of Jazdegerd, the just king, the council was held, which is called Jahb Alaha's synod. Eleven bishops were present, and the patriarch was ably assisted by his friend bishop Accasius.

The assembly expressed the wish that Mar Accacius of Amed explain to them the constitution of the church and all the "Tokase" rules, written for the church since the Nicene council, and the resolutions of the councils of Igura, Galatia, Syria, Cappadocia and Gengara, Antioch and Phrygia, and Laodichia.

The bishops promised solemnly to observe and keep the constitution and rules to the best of their ability, and with the help of God. And they prayed for help and enlightenment to Him who had guided the sons of the church and given them His blessings. Then the exalted patriarch, Mar Jahb, arose and spoke with great wisdom and knowledge. In conclusion he said:

"I see you are all thinking of the good of the church, and you will do all in your power to keep the resolutions. So will I, and God will help us to do our duty and promote His church.

The rules shall be preserved and studied. Each member of the synod receives a copy, and he who will not observe these now, or in the future, shall be deprived of his office in the church of Christ. The resolutions were signed:

I, Jahb Alaha, patriarch of the eastern church accepts these rules in every detail.

I, Accacius, bishop of Amed
I, Agpata, bishop of Bet Lapat
I, Husha, bishop of Nisibis
I, Somee, bishop of Karka
I, Theodor, bishop of
I, Doka, bishop of Shushan
I, Gura, bishop of Shustara
I, Shatman, bishop of Ashret
I, Grien, bishop of Ashret

I, Bar Shamma, Bishop of Ashret
I, Nersai, bishop of Ashret

All the prelates were learned and good men. The good king preserved peace and order in the country, and the Christian church work progressed greatly.

Mar Jahb Alaha's patriarchate included:

Nisibis, Persia, Aram, Euphrates and Mesham, Kadib, Bet Garmai, Gursan, Bet Madian, Aran, Barshar, Azerbaijan, Gazarta (Önnir), Estecar, Karka, Arzon, Shosh, Shostar, Belspar Dosgarta of Zoba, Perus Shabur, Derzegerd, Bet Daraje, Shabur Kust—Ardashir, Pariahar, Bet Shabur and Semrat.

Bishop Mar Mari relates that the Persian metropolitan, Mane, would not observe the church rules more strictly than before. He and Alaha could not reach an agreement in the matter. The bishops were surprised, and when Jahb Alaha became ill, they elected Mane his successor. It is said, that the old patriarch in the hour of his death understood that the peaceful condition of the church would not continue. Signs of new persecutions were seen, and Mar Jahb died praying for the future of his church (420 A. D.).

As soon as Mar Jahb Alaha was dead, three persons claimed the patriarchate: Mane, Marabukth and Dadishu.

Mehed Narse, an officer of the king, assisted Mane to his election, but a short time after the king deprived him of his office and sent him back to Persia, his native country, forbidding him to serve as a bishop or in any other ecclesiastical capacity.

Both Elias of Nibisis and Amru relate that the reason was that he did not punish the bishop of Hormezd-Ardashir who had demolished a temple of the magi: After his return to Persia Mane again disobeyed the king and was at last put in prison, but the bishops appealed to the king, and Mane was given liberty on the condition that he should never be called patriarch.

Mar Accacius, bishop of Amed, sold the treasures and possessions of the church of Amed to ransom 7,000 Persian captives. He then sent them back to their king and country.

Marabukth became patriarch 421 A. D.

Meher Shabor was an officer of the king; he had killed many Christians during the persecution. He was a friend of Marabukth and helped him to be elected patriarch on the condition that he should conform to the will of the magi. The bishops asked the king to remove Marabukth

from his office. The names of Mane and Marabukth are not introduced in the church register of the patriarchs, but in Shimon of Baara's register we find their names.

King Jazdegerd's Persecution.

King Jazdegerd's kindness and tolerance to the Christian church were founded in his friendship for the Roman emperor. The magi were very much annoyed and caused a rebellion against the king. They set against him the leading men, especially those who lived far from the metropolis. They were afraid of the Christians, because of their influence over the people. From 410-422 the Christian church had progressed in every way, and many new communities had been organized.

At the sojourn of the king at Hormezd Adashir in the province of Kuzistan, a Christian priest, Hashu by name, had demolished a temple of the magi, which was situated near the church.

The king asked his men for advice, and they said that the man who had performed such a deed ought to be severely punished. The king then sent for the bishops, among them the man who had destroyed the temple, and bishop Abda who had helped him. The king spoke sharply to the Christians reproaching them for having violated the laws of the empire. Bishop Abda said, he had done nothing against the law, and Hashu admitted, he had demolished the temple of the magi and denounced their creed and their work. So the king demanded that they rebuild the magian temple; otherwise all the Christians should suffer for the deed. Abda did not comply with the king's demand, and he was put to death.

There lived a good Christian priest named *Narsaj*, he had a friend who was also a priest, by name *Shabor*. To this man came Adarparva, a magian, who was possessed with a devil, and asked Shabor to heal him. Shabor said unto him: "We are Christians and use no medicines, we heal by the Word of God, and the faith in Jesus Christ, and if you will renounce the sun and the fire, and believe in our God, you shall be healed." And the magian asked the priest to come to his house, and he came, and Adarparva renounced the sun and the fire and was healed. He offered Shabor a piece of land to build a Christian church on as a gift, and the priest asked him to write a deed giving the land to the Christians. A fine church was erected in the place. Sometime after the governor told the king that princes and great men renounced the Magian faith to join the Christians. And he said: "Will you not allow me to bring them back to the faith of their fathers and their native land?"

The king gave the permission but ordered him not to kill anybody, but he did allow him to persecute and torture the Christians. Many of the converts lost heart and renounced the Christian faith. Among the apostates was Adarparva, and he said to Shabor: "Abandon the church and give me back the deed I gave you!" Shabor did not know what to do, and one day Narses came to Shabor and heard about his troubles; he advised him to keep the deed, but to leave the place. So he did. The magi took possession of the church and built an altar for the fire and worshipped. One day Narses came to the town, and not knowing that the church had been made a magian place of worship, he opened the door and went in. He detected the altar for the fire, put out the fire and demolished the altar. Then he sat down and waited, until Adarparva came in. He asked why he had done it. Narses answered: "I found an unclean thing in God's house; he will be angry if we do not honor his house." Adarparva called some of his men; they captured Narses and caused him to be sent in irons to Salek, to the governor. This official asked Narses how he dared to enter the place of worship and put out the fire and destroy the altar. "Do you not fear the wrath of the king?"

Narses answered: "The king has his power from God, who is the creator of all things. The king reigns over the country today, tomorrow he may be dead, and another king will be reigning in his place. He is powerless and mortal; I fear God and believe in Him, He will not tolerate unclean things in His house." The Mahpata became very angry. His servants struck the holy man, and the Mahpata commanded him to rebuild the altar and relight the fire. Narses said: "That I will not do, because God has said: My temple shall be the place of worship. I am the servant of God and zealous in His service." "Well," said the governor, "let your God rescue you now." "So he will," Narses said, "he has always helped me and will do so until the end." Narses remained in prison for nine months. When the winter had passed, the king came to the city, as he used to pass the summer there.

The Christians gathered a big sum of money as a gift to the Mahpata, and a man among them promised to be responsible for the presence of Narses whenever the King called him before the judges. He himself would accompany him. Narses was set free on these conditions and took up his residence at a cloister six miles off Salek.

Twelve days later a royal order was issued demanding the authorities of Bet Araman to bring before the judges all the Christians who were in prison. Those who deserved death should be executed, the others pun-

ished according to their crime. Narses, the Nazarene, should appear; if he denied his guilt, he should be free, but if he admitted his guilt, he should be brought to 366 different places where the magi worshipped and bring fire from all the places to the altar he had demolished. Narses confessed his deed, but refused to do what was demanded of him, and he was condemned to death. When he was going to the place of execution outside the city, a Christian gave him water to drink. He did not drink it, but said: "Brethren, pray to God for me, that he will consider me worthy to drink the water of life in all eternity."

Many were sad and cried for him. The officials seeing so many people there and fearing that they should take Narses away from them, resolved to bring him back to the prison. Narses became sad, for he longed for the crown of the martyr.

The Christians present said to the officials: "Do not bring him back, we will not violate the laws of the king, we have gathered here to escort our friend on his last walk!" The holy Narses began to sing the 117th Psalm. Arriving at the place of execution he kneeled and prayed for the Christians who were present and expressed the fervent hope to meet them all in heaven.

An official called a man who once had professed Christianity, gave him a sword and told him to behead Narses.

The man took the sword and a miracle occurred; the man was lifted up by unseen hands, a man's height. This happened three times, and the man fell senseless to the ground. Another man was then commanded to put Narses to death, but he refused to do it. And Narses said unto him: "Do as you are told, do not fear." The man answered: "You die for the cause of God, and to me you say, that I shall shed innocent blood!"

"You do not do this willingly, you are commanded to do it by those who rule, the innocent blood shall not be returned on your head." The man took the sword and Narses fell upon his face, praying; eighteen times the man struck, and finally the sword broke to pieces. When Narses was dead, the Christians brought his body to Martyropolis, where the temple that Mar Marutha built in memory of the 118 martyrs was situated. These martyrs had suffered martyrdom during the time of King Shapur.

Sharbet Piru has written the history of Jazdegerd's persecution. The king turned his heart from the church and its servants and followers—he never after showed any kindness or tolerance to the Christians. Jazdegerd died suddenly 420 A. D. far away from his Metropolis, in Korasan.

CHAPTER XIX

BEHRAM V. SURNAMED "GOR," OR WILDASS, 421-440 A. D.

KING Jazdegerd had three sons, and each of his sons wanted to be successor to the throne. Shapur, king of Armenia, hurried to Persia on the news of his father's death, but he was slain by the Seljuks. Behram was supported by Al Mundadir, the king of the Arabs, and also had friends among the Persians, and finally succeeded his father on the throne of Persia. He called the magi his best friends and was guided by them in all important matters. He wanted their learned men to write a book of his deeds, and he was from the start a bitter enemy of the Christians.

His principal advisers were Mehu Narsaj, and Mehu Shabor, and the change of policy was at once announced by a new persecution of the Christians. Theodoreticus, the historian, relates that it is almost impossible to write about the tortures suffered by the people of God. The limbs and backs of the victims were marked with burning irons, their hands were burned off, and every torture that a malicious mind could invent was used—too dreadful even to mention.

Bishop Theodor who lived near the river Tigris wrote a letter to Josebius, bishop of Armenia. He sends words to the suffering Christians, urges them to be patient in the time of trial and tribulation, be firm and stand fast in the faith and help the weaker ones. He also says that some of the Christians were haughty and some lacked frankness and candor, some could not endure the tortures. But he told them to remember that they are God's warriors; He is near and will scatter the wolves that pursue the flock, and the shepherd shall be victorious, for the Lord is good unto them that wait for him (Lamentations 3:25). Let us humbly submit to our trials, the Lord knows better than we what is good for us; remember, the apostle says, that God is faithful and will not suffer you to be tempted above what you are able, but will with the temptation also make a way to escape, that you may be able to bear it. Do not let

us think of ourselves alone, but also of our brethren, comfort the feeble-minded, support the weak, says the apostle (1 Thes. 5:14). We must extend our hands to our brethren who in time of temptation have fallen away, heal their wounds and give them strength to renew the battle for truth against the powers of darkness. God is merciful to the sinner who turns away from his evil ways. He, Himself, says: "I have no pleasure in the death of the wicked, but that the wicked turn away from his way



BEHRAM V.

and live." (Ezekiel 33:11.) At the beginning of the persecution many Christians left Persia for the Roman territory, but this exodus was soon stopped, and the Persian king demanded, that the Roman emperor should send back to Persia the Christian fugitives who had found a shelter in his countries. It is an honor to the emperor that he refused to do so, and the Persian king declared war on Rome. Meanwhile the persecution of the Christians continued.

Behram V ordered that the rich and mighty men who professed Chris-

tianity should be exiled, and their property forfeited to the state. The churches were demolished, and sacred things within them scattered. Treasures of gold and silver were given to the king. The stones of the demolished churches were used for erection of other fine buildings. Among the many who suffered martyrdom in this persecution, were three men who had done much for the dignity and welfare of the church; they were *Hormezd, Sone* and *Benjamin.* The history of their lives is written in the Greek language.

Hormezd is said to have belonged to the Persian royal family. He held a great office in the state. When it became known that he was a Christian, the king, wishing to humiliate him, sent him out as a camel-driver. Sometime later he saw Hormezd at his work poorly dressed and wasted and fatigued by the hard work that he was so unaccustomed to. The king sent him garments to wear and said, that he would forgive him if he would renounce the Christian faith. But Hormezd tore the garments to pieces and said that he would remain a Christian to the end of his life, and the king became very angry with him, and Hormezd was sent to prison.

Meher Shabor had been in prison about three years; he suffered tortures, but remained faithful to his religion. The cruel officials finally put him in a well, and closed the well with large stones to exclude the light. The prisoner did not get any food. This was in the month of August, and on October 10th they opened the well again, and found the holy man dead in a kneeling position.

From Sharba Sahde (*The Book of the Martyrs*).

Jacob Mapaska was a native of Beth Lapat. He was a man of talent and a prominent citizen. He and his whole family were Christians. King Jazdegerd had formerly been his friend and presented him with costly gifts. Many of his friends came and talked to him, and he yielded and renounced the Christian faith and worshipped the fire.

When his mother and sister heard the sad news, they wrote to him, saying that they would not receive him at their houses. Their words awakened him, and he said to himself: "If my mother and sister do not want to receive me, how much less will God receive me, for I have sinned much against Him. He will not know me on the day of judgment. He will send me from His presence." And he prayed and said: "I will return to the door I shut behind me, and knock till it opens, and pray to be let in again, that I may have peace from God, the Lord."

His friends among the magi observed his troubles, they knew he was

sorry because he had forsaken his faith. They went before the king and told him that Jacob did not worship the sun. The king called him into his presence and asked him to sacrifice to the sun, and Jacob answered frankly: "I am not a magian, I am a Christian; if it is necessary, I will die for my faith." The king asked his advisers, what to do, and they said Jacob deserved tortures and death. When the holy man was carried out to the place of execution he prayed; his enemies tortured and insulted him, but he did not mind them. One of his murderers cut off his finger. He remained patient and continued to pray: "Receive me, oh Jesus, even if I am cut like the vine in the winter time; when spring arrives, let the flowers again appear on the vine." The man who had cut off his finger heard this, and he began to cry and he said to Jacob: "Submit to the king's wish, and you are free." But Jacob answered: "You must learn the truth about the vine in the winter; every branch and leaf must be taken away, the husbandman purges it, so it can bear fruit again. The vine has to undergo purification to be able to grow again. How much more then a human being planted in the vineyard of God!"

Again he was asked to renounce his faith, but he said: "I am willing to be a sacrifice myself for my Lord, Jesus Christ."

He patiently suffered tortures and died. This happened August 15th, 421 A. D.

Perus from Bet Lapat was a noble man of a well known family. He was also a very rich man. He was an ardent Christian, and by order of the king he was put to death sometime before the execution of Jacob Mapaska.

Mar Jacob Notara was one of the king's secretaries, and a native of the city of Kerka. He was a Christian; and with fifteen of his friends he was sent to prison for not worshipping the sun and the fire. The king ordered that the prisoners should drive the elephants that carried stones to the mountain roads they were building. They worked the whole summer.

In the month of October the king on his way to Ctesiphon inspected the road where Jacob and his friends were working, and Meher Shabor told him that the prisoners had not renounced their Christian faith, and were preaching the gospel to their co-workers, and making converts of them. King Behram gave Shabor permission to use every means to persuade them to return to the religion of the magi, but he should not kill them.

Meher Shabor ordered their clothing to be removed. He marked their hands with burning irons, and sent them to the most desolate place in the mountains. They were only allowed some bread and water. A week after some men came to look for them, and found them near death. The messengers promised them liberty if they would renounce the Christian faith—if not, they should remain where they were and suffer added tortures. A few of the prisoners were so weakened that they yielded, and at last all of them were brought to Salek. It was supposed that Jacob was among them who had yielded to torture and persuasion, but he was firm and true to his faith, and read the gospel. One of his former friends observed this, and, in order to insinuate himself with Meher Shabor, he betrayed Jacob. The prisoners were brought into the presence of the official, and Meher Shabor urged them to renounce Christianity. Jacob said he had never done and would never do it, and he commenced to discuss the case with the official. Then he was brought before the king, and he said to him: "When your father, King Jazdegerd, was kind to the Christians, his fame was heralded all over the world, as soon as he turned against the church he died in a strange and sudden way."

King Behram became very angry and ordered Jacob to be put to death. He was thrown before the wild animals. Some merchants of Kerka, disguising themselves as magi, went to the prison and told the guards that Shabor had sent them in order to prevent Jacob's body from being taken away by the Christians. They found his head and fragments of his body, and carried the remains to Kerka and buried them in the church. Many were the martyrs of this persecution, but Mar Dadishu has written that also many Christians renounced their faith. Many went into hiding until the danger had passed over. Augustinus says that a great many Christians fled to the Roman territory or to Arabia. King Behram gave order that the Arabian frontier cities that sheltered the fugitives should be sacked. When the Arabs heard this, an order was issued to kill the Christians. Espadad, an Arabian chieftain, refused to do so, and helped many Christians to places of safety. King Behram was eager to revenge himself on Espadad, but the chieftain went for protection to the Roman commander Anatolius, with his forces, and the consequence was that an Arabian tribe became a tributary to Rome. The son of Espadad became ill, and was healed by Mar Evtimos, head of a monastery between Jericho and Jerusalem.

Espadad became an ardent Christian; he was baptized and his family

with him. He took the name of Peter; he was ordained bishop for the Arabs.

The Persian army crossed the Arzun and advanced to the Tigris. The Romans were victorious, and peace was concluded on the condition that the Persians should allow the Christians freedom in matters of worship, and the Romans should grant the same freedom to the magi. The Romans did not take possession of any part of the Persian country, but the Persians were made to pay a sum of money every year for the maintenance of the Roman frontier army.

Mar Dadishu, Patriarch, 421-456 *A. D.*

Amru relates that Samuel, bishop of Tuss, was on very friendly terms with the king, especially because he had helped to defend the country against the Barbarian hordes from the north when they attacked Korasan. Samuel told the king that the Christians needed a patriarch and asked permission to elect one. The permission was granted. Dadishu was elected, but his election was opposed by the bishops, who wanted Marabukth on the patriarchal throne; they were assisted by some of the court officials, and his election was carried out. But the majority of the bishops did not want Dadishu. They maintained that his election was invalid, and they accused him of bad habits: that he took interest on his money; that he took bribes of the people he was to judge; that his knowledge was poor; that he had induced the magi to persecute the Christians denying that he, himself, was a leader among them; that he had written a letter to the magi saying that he was willing to worship the fire. He was put in prison, but by the interference of Theodosius II he was freed and restored to office. He did not want to serve as patriarch; he was very humble and wanted to be a monk in the cloister built by Jacob of Nisibis; but he was induced to take his office and served to 456 A. D. He has written commentaries on the books of Daniel and Kings.

Mar Dadishu's Synod, 424 *A. D.*

The members of the synod assembled at the city of Markabut. It was during the time when Dadishu wanted to retire from office. Thirty-six bishops were present; the leader of the synod was Mar Agpata, bishop of Beth Lapat. These men wanted to induce Dadishu to remain in office. Attention was called to the fact, that if the synod disposed of the patriarch without just reasons, the bishops themselves could be disposed of in a similar way, and it would weaken the power of the church, and create trouble and dissent.

Mar Agpata spoke about the privilege of the patriarch; the bishops of the synod had no right to oppose the patriarch by resolutions. They could send him petitions, and in that way let him know what they wanted. He also spoke of the troubles of the former patriarchs: Mar Isaac and Mar Alaha. The bishops who had opposed them had been punished. The church of the East was a child of the church of the West. The fathers of the western church had always given the see of Salek authority to adjust the matters of the eastern church. The western church helped them and protected them during the persecutions. Embassadors had been sent to the Persian kings on their behalf, and they ought to be grateful for the help they received. But let us this time take the matter in our own hands; let the Persian Christians decide for themselves, and request Mar Dadishu to remain in office.

Mar Hoshah of Nisibis agreed with the leader's view of the situation, warned the synod against dissent, and advised them to acknowledge the authority of Dadishu; he also spoke of tolerance and good will between the clergy. The bishops submitted, promised to punish those who opposed the patriarch; to observe the rules of the church, and acknowledge the authority of Dadishu. He consented to remain in office, the synod reprimanded the disobeying bishops, and the trespasses of those who submitted were forgiven. One very important question had been decided at the meeting: The oriental church separated itself absolutely from the occidental and became independent of Rome. All the bishops present sanctioned the decision of the synod.

The Persecution During the Reign of Jazdegerd II.

King Behram Gor died 438, and his son Jazdegerd II succeeded him on the throne. In the beginning of his reign he acted peacefully toward his Christian subjects, and the Roman emperor Theodosius II, but 445 a new terrible persecution of the Christians broke out, and many thousand Christians suffered death. In the history of Salek is told about Mar Shaburberz, bishop of Kerka and Bet Salek, who resigned his office and became a monk in a convent. He opposed the doctrines of the Manicheans and preached the gospel to the many Romans who stayed at Kerka. He was succeeded in office by Johannan. In the 8th year of his reign, 446, King Jazdegerd killed his wife and also many prominent men of the empire. He engaged in a war with the king of Taboland, west of the Caspian sea and was successful. Here he built a city called Jazdegerd Shahristan. He persecuted the Christians in the conquered country and gave their possessions and their places to the magi. Ar-

riving home to his metropolis he wrote to Tahmezgerd, leader of the magi, who resided in Nisibis, and ordered that he and several other prominent magi should try and persuade the Christians to worship the sun and the fire, bribe them with gifts, in short, use every means to convert them to the Zoroastrian faith. If persuasion and bribes did not help, tortures should be applied. The leader of the magi and his lieu-



JAZDEGERD II.

tenants came to the city, July 15th, 446 A. D. The most prominent among the Christians were captured and messengers were sent to other places with orders to seize the Christians and bring them to Salek to be examined before the judges.

Mar Johannan saw that trouble was coming; he wrote to the patriarch of Antioch and asked him to pray for the people of God in the

time of danger. From July 15th to August 20th Johannan and some of his followers were constantly in the church praying. At last Johannan and his friends were captured and brought to prison. One day the leader of the magi, Tahmezgerd, came to the prison; he met Johannan who called out to him in a loud voice: "Good morning, oh judge! Good morning, you chastener of the Christians! Good morning, you Magian! You are among those who are going to meet the bridegroom! I see you are like Simon Peter and die like him on the cross for Jesus' sake!"

Some prominent men of the Christian community were imprisoned with Johannan; some were firm, but others yielded and renounced their faith in Jesus.

A friend of Johannan said to Tahmezgerd in a prophetic way: "You are predestinated to suffer death on a cross for your faith in Jesus Christ, our Lord. Now you act like a wolf, you will be like a lamb and be a sacrifice for God."

Tahmezgerd ordered that all the horses and cattle belonging to the Christians at Bet Kerka should be seized. The men who had been sent out to other places returned with many Christian captives. Among them were women and children, many bishops and other ecclesiastical persons. It is said that there were 133,000 captives in the prisons of Salek, besides the 20,000 belonging to the city who were already imprisoned. All were singing and praising God. Tahmezgerd and his friends were frightened, when they saw all these people and heard the sound of the many voices.

Bet Ladoch was a place where many martyrs had been killed during the time of Shabur, and here Tahmezgerd also held his court of justice, and he looked at the instruments of torture that were to be used. He said to the prisoners: "This is the order of the king of the kings: "You shall worship the sun, the fire and the water, the sons of Ormuzd. Those who refuse will be tortured with these instruments." There were also sixteen elephants, and some of the captives were to be trampled to death under their feet. Isaac, the blessed, looked at the instruments of torture, he kissed them and said: "Blessed be these instruments, they open for us the gate of heaven. Do what you please with us, we are ready to die for Jesus, our Lord."

The judge commanded that Isaac should be crucified at once; nails were driven into his hands and feet, and added tortures were applied. When the assembled Christians saw this, they understood, that the time of prosecution had come. They all went to church to partake of the

Lord's supper, saluted each other with the holy kiss and left the church with the sign of the cross in their hands. Returning to Bet Tota they saw that the magi were pouring oil over the dead body of Mar Isaac, then set fire to it and burn it.

Johannan, Kerka's bishop, and sixty followers, were next called before the judge. They were all cheerful, singing and praying. The judge read the king's letter saying that every man who renounced Christianity should become rich and honored, while those who refused should be put to death.

The Christians called out: "Let the king bestow his gifts and honors on others, we do not want them; our treasures are in heaven; they will last eternally and never rust or decay. Our Lord will change our mortal forms into immortal ones, and we shall be like Himself!" The judge ordered the tortures to be applied, some of the victims had the tongue torn out of the mouth, some the eyes put out and many other dreadful things were done. Finally oil was poured over the martyrs, ignited, and they died as human torches for their faith and their God. The next day was August 24th. 3,000 Christians were brought before the judge. Tahmezgerd had ordered an altar for the fire erected in the place and requested the Christians to sacrifice. They refused, although the judge tried hard to persuade them. They were all put to death. Among them were two nuns; they were crucified, and the magi added tortures by marking them with burning irons. A few days later Tahmezgerd ordered 3,940 persons brought before him. Those were all from distant places brought to the city for judgment. Among them were Shoshgard's metropolitan, many bishops and deacons. They were divided in small groups, and every person was asked to renounce his religion and embrace the Zoroastrian teachings. But none yielded. 3,000 magians were ordered to kill these people. The command was carried out, they were all put to death.

There was a woman in Beth Zadoch (her name was Shirin) who was baking bread at her home when she heard rumors of the martyrs' death. She left the bread, took her two small boys with her and left the house. She went to see the judge and she met him on her way.. Tahmezgerd was on horseback, and she stopped him, confessed she was a Christian, and asked permission to suffer death with the martyrs. Tahmezgerd pitied her and tried to persuade her, but she said that her highest wish was the glory of the martyr's crown, and she prayed that he would let

her suffer martyrdom to win it. She was beheaded with her two little boys.

Tahmezgerd was very much impressed with the faith and courage of this woman of God; his eyes were opened. In a vision he saw a ladder reaching from heaven to earth, and all the Christians he had ordered put to death ascended the ladder and went up to heaven, and God stood at the top of the ladder in the open gate and placed a crown on the head of each martyr. Tahmezgerd's hard heart was at once softened, and he said in a loud voice: "I, too, am a Christian!" He saw his sins and humiliated himself before God, praying earnestly for mercy.

When King Jazdegerd heard that Tahmezgerd had been converted to Christianity, he ordered him sent to prison. Every effort to make him change his conviction was in vain, and he was crucified in the same manner as Peter, and the prophecies of Bishop Johannan and his martyr friend came true. It is said, that more than 12,000 Christians were killed in the course of these few days.

Bishop Maron was a rich and holy man. He built a cloister over the place where the martyrs were killed, and every year the bishops of Beth Garmai and Wadib assembled here for a three days' memorial service in honor of the martyred Christians.

Mar Petion (*Monk*). (*From Sharbat Sahde.*)

In the city of Belshpar lived during the reign of King Behram V a rich and well-known man named Mehrejar; he had two sons, Daggushnasap and Jazdan. Mehrejar sent his son Jazdan to the magi to go to school. He remained there only a short while and left without the knowledge of his parents. He went to the house of a Christian, and remained there even after the magi had reported his escape from the school to his father, who seemed to have had confidence in the Christian. At this house he was taught the Christian doctrines and many good and useful things. At the age of twelve Jazdan wanted to be baptized, but his teacher said that it was unwise to have it done now, his father would be angry and reproach the teacher and eventually use his influence to have him expelled from the country. He advised the boy to wait until his father's death, then he could confess Christianity openly.

But the youth wished very much to be baptized, and he left his teacher and went to Beth Garmai. Here he retired to a convent called "the house of the martyrs." Sometime after he was baptized and allowed to partake of the Lord's supper. He studied the Bible and led a holy life, praying and fasting and remained there for 32 years. At this time he visited

his childhood home. His father was dead, but he was kindly received by his brother, who through Jazdan became a Christian, was baptized and took the name of Dadishu. Jazdan built a convent high up in the mountains overlooking the city, and took up his residence there. His nephew, Petion, son of Dadishu, accompanied him. Jazdan taught the youth the Bible and all the Christian teachings, and Petion became a learned man and a great worker for the kingdom of God. Uncle and nephew worked together for the spreading of the gospel, and the convent soon became a place of pilgrimage for the sick and poor. There was always help to find, and everyone blessed their presence. They had worked together for fourteen years, when Mar Jazdan died. Petion continued to teach and heal and many were converted to Christianity through his words and deeds.

At this time there lived in Belshpar a rich and influential man by the name Adarhormezd; he was a Persian by birth, a man well versed in the teachings of Zoroaster. He had a daughter by name Anahed—his only child, whom he loved and adored. Once she became ill, possessed with a devil. The magi tried in vain to heal her, and the bereaved father applied to the Manicheans for help, but their efforts, too, were of no avail. Adarhormezd, having heard of Petion, brought his daughter to him, and she was healed. The father was exceedingly happy and wanted to reward Petion with gold and silver, but he refused to accept anything. He asked that the money be given to the poor and to the release of those who were suffering in prison. Two years later the girl again became sick, this time with leprosy; and Mar Petion was again consulted. Anahed stayed at the convent for three months and was healed. And Petion said to her: "If you want to keep well and be healed and free from disease for ever, you must embrace Christianity and confess your faith in Jesus, the great physician."

Anahed dreamed that a king spoke to her saying: "Why do you not hear me? I have called you twice—called you through the illnesses you have suffered—why do you not come?" And the king placed a crown on her head. She told her dream to Petion and said, she wanted to become a Christian and she was baptized. Her father came to the convent to bring his daughter home; she refused to leave, but he forced her to go away with him. He was very angry and said many bitter and hard words to Petion, reproaching him for having used his influence over his daughter in an unworthy way.

The next night Adarhormezd had a vision. He, too, saw a king, who

reproached him for his ungrateful and harsh treatment of Mar Petion. On the morning he sent his servant to Petion and asked him to come to his house. Petion came, and Adarhormezd told him his vision, confessed his faith in Christ, and was baptized. When the conversion of father and daughter became known, it caused very much talk and surprise, for Adarhormezd was a very prominent man and one of the pillars among the magi. His friends went to him and tried by persuasion to change his conviction, but he was firm and true. The officials threatened him with punishment, but the result was the same, he was a Christian and wanted to remain so, and he openly renounced the faith of the magi. He was arrested and condemned to tortures. The king sent his own adviser to Adarhormezd to use his influence and bring him back to his old faith, and this man said: "Why do you leave the highest god, the sun, and join the followers of the Nazarene—a lowly man among men. Do not we know from the Zend Avesta—our holy writ, what we need to know about the heavenly things? Our holy writ contains lofty teachings, we know from them that what is poor and lowly here in this world will remain so in the next, and what is high and grand here, will be grand and high forever. We must obey the order of the king, for God put him in his place, and he will remain a king also after death." Adarhormezd answered: "This life with its blessings and its disappointments is soon past—the idols of our old religion cannot help us, but the God of the Christians is the fountain of life; he gives his followers strength to endure tortures and death and fills them with joy of a future life." He spoke about the failings of the Zoroastrian religion, and the messenger had to return without accomplishing his errand. Adarhormezd remained in prison until the 25th day of April, 448 A. D., when he suffered martyrdom according to the king's command.

When her father had been arrested, Anahed took refuge with Petion, but the officials who were looking for her and found her in the convent, took her away to be examined before the judge, and she was sent to prison. Anahed was a beautiful young woman, and she was demanded in marriage by several prominent magi, and they tried to persuade her to renounce Christianity and again embrace the faith of her country, but she refused and was flogged to death and her body left uncared for to be devoured by wild animals and birds of prey.

After the death of Adarhormezd and his daughter, Adarpazgard, the judge, wanted to impeach Petion because he had been the means of

converting so much of the magi. He sent his servant to capture him; they found him praying and told him of the order of the judge. He was ready to go with them. They did not dare to put him in irons on account of his great reputation among the people, and he walked down to the city on the 23rd day, 448 A. D.

The faith in Christ and His love made the Christians endure torture and death without complaint. They rejoiced in the glorification of His name and the hope of eternal life in heaven.

CHAPTER XX

BABAIA OR BABUAEUS. PATRIARCH 457-484 A. D.

AS said before, there was a marked difference in the persecutions of the Roman and Persian Christians. The Roman authorities were not so particular about the religion of the subjects of the empire if they obeyed the laws of the country and the orders of the government. There were a great many religions within the Roman empire. In Persia only one religion—the Zoroastrian—was tolerated, and the position of the Persian Christians was a difficult one. Any attempt at converting the magi was made a criminal offense—a violation of the laws of Persia, and the offender was liable to severe punishment.

The church itself was not a peacefully working body; there was always a fermenting element of disunion and dissent present, and the climax came during the patriarchate of Babaia. Discussions about theological subjects were always kept going, giving the enemies of the church many advantages, disheartening to the Christians. These latter did not find any comfort in the dry discussions, and the teachers and ministers of the gospel regarded the need of their communities less than the learned phrases of the disputing savants.

King Jazdegerd II died 457 A. D., and two of his sons wanted to succeed to the throne. They kept up the struggle for two years. Hormezd was at first successful, but after a very short reign he was defeated, and his younger brother, Peroz, ascended to the throne. He killed Hormezd and other of the great men of the empire who had helped him. He was a persecutor of the Jews as well as of the Christians.

Mar Babaia (Babuaeus), the patriarch, was a native of Persia. He was impeached for having renounced the religion of his country and headed a hostile church. The magi of the Roman territory had been restricted in the worship of their religion. Liberty of worship was one of the conditions of peace of the last war, and the king eagerly seized the opportunity to quarrel with Rome. Babaia was put in prison and remained there for

two years, one author says seven years, or until Peroz had made peace with Rome 464 A. D.

Mar Babaia called a synod of the bishops who agreed with him in ecclesiastical matters, and the name of the assembled bishops were: Mar Narsaj of Zoba, Shimon of Keira, Moses of Pervis Shabur, Jazdegerd of Bet Darai and Daniel of Garmai.

The subjects discussed were:

1. Barsauma and his followers: They were expelled from the church.



HORMEZD III.

2. The condition of the church in regard to buildings, etc.

Mar Babaia saw that the church during the times of persecution had suffered both within and without.

The buildings were neglected, many church buildings were torn down, many churches had been emptied, while the Christians were in prison, and the buildings were decaying.

As to the internal condition of the church, discord and quarrel among

the leaders were frequent and unfortunate, for they stirred up bad feelings among the communities. Babaia wrote a letter to the leaders of the Roman church to intercede for their brethren of the eastern church, so that the Persian.king would relieve the burdens of the Christians.

In this letter he mentioned Daniel's prophecy about Babylon.

The letter was sealed and put in a tube, and it was given to a Christian who was to bring it to the Roman Christians. When the messenger came to the city of Nisibis, he was seized by the Persian officials and brought before the king. It is said that Barsauma had betrayed him and accused Mar Babaia of disloyalty to the king.

Peroz sent messengers to Babaia demanding to know if he had written and signed the letter, and Babaia answered that he had done it. He was condemned to be crucified, and he died for his faith, and his name was written in the Book of Life among the sacred martyrs.

Barsauma. He was probably born 416 A. D. It is said, he was originally a slave of Mari of Beth Kardu. Later he entered the Persian school of Edessa. This school was established by Ephraim Syrus.

Many students came from Persia to Edessa, as the persecutions in Persia made it difficult to maintain a school there.

Rabula was a bishop of Edessa and head of the school when Barsauma entered it. Rabula was a defender of the doctrines of Cyril, but in the school the doctrines of Nestorius were equally well defended by many theologians. Foremost among them was Jahiba (Ibas), who later became the head of the school.

Barsauma became a pupil of Jahiba. Among Jahiba's pupils were also Ma'ne of Beth Ardashir; Johannan of Beth Garmai; Abraham, the Mede; Abshota of Nineveh; Acacius of Beth Armaie; Narsai of Gerbana, whom Simeon of Beth Arsham called "the leper," and many others. They had translated the writings of Diodorus of Tarsus and Theodore of Mopsuestia. Rabula punished the Nestorian students; he expelled them from the school and burned their writings. Rabula died 435 and was succeeded in the church of Edessa by his opponent Jahiba, who now warmly espoused the Nestorian doctrines and gathered his old friends and coworkers, and told them to teach as he had taught them. He wanted to make all the Persian Christians followers of Nestorius. He had many opponents; among them were Aksenaja of Tahel or Philoksenas—he was afterwards made bishop of Mabugh—and his brother Addai, Barkoshaba of Kardu and Benjamin of Beth Armaie. Jahiba was at last condemned by the second council of Ephesus (449), but two years later he was re-

stored to office and served till 458. The theological war raged for many years, and 488 A. D., after the death of Jahiba, the school was closed by order of the Roman emperor, Zenun. All the Persian students were expelled, the school was torn down, and in its place was built a church in honor of St. Maria, the mother of God.

Barsauma shared the fate of Jahiba and was expelled from Edessa 449. Later on we find him in the East. King Peroz favored the Nestorian doctrines, received by his Christian subjects, and Barsauma and his followers held a synod at Beth Lapat, 484, where the old Christian church of Persia adopted the Nestorian confession.

The Persian Christians would at first not recognize the synod's decisions, as it had not been called in a regular way by the patriarch, but later on the resolutions were adopted.

The Controversies of the Western Church.

Within the church were three distinct parties or sects, and all had great and learned defenders.

1. The followers of *Cyril's* doctrine: Christ has two natures, one divine and one human, and one person.

2. *Nestorius'* doctrine: Christ has two natures, and two "kenume" (two personal peculiarities), in one person.

3. The followers of *Eutyches'* doctrine—the monophysites: Christ has one nature and one person.

At Edessa and Beth-Nahrin (Mesopotamia), the church taught that Christ had one nature and one person, but in the Christian church of Persia they had not taken any part in the theological discussion until the appearance of Barsauma. It was to prevent the Persian Christians from being carried into the controversies that Mar Dadishu's synod resolved to separate the eastern church from the Roman.

Barsauma was very active; he visited the Christian communities in Bet Horzai and Persia, and was friendly treated by King Peroz. It is due to his influence that the Nestorians were welcomed in Persia. They were not favorably looked upon in the Roman empire, and Barsauma said that when the Persian Christians were entirely separated from Rome, it would be easy to induce them to peaceful submission to the Persians.

King Peroz gave Barsauma a written permission to preach and teach where he wanted. He was zealous in his work and forcibly expelled the followers of Eutyches from the country.

King Peros died 484 in a war against the Husaites, and his brother

Balash succeeded him, but the new king was not so kindly disposed to Barsauma, as his brother had been.

Barsauma died 492 or 495 A. D.

Mar Isaac, the Syrian, was one of the best known writers of his time. He was also the head of a convent. He had visited Rome and had written about the capture of that city by Alarik (410 A. D.).

Isaac died 460, soon after the destruction of Antioch by earthquake,



PEROZ

459, about which he wrote a poem. This was the fourth time that Antioch had been destroyed by earthquake. It happened on Sunday morning.

The Syrian Christians in India.

There are two theories as to the origin of this colony: (1) That the apostle Thomas went to India and converted many people to Christianity, and the Syrian Christians are descendants of these converts, and they are called St. Thomas Christians.

(2) It is said, that in the 4th century a colony was founded in In-

dia by Syrian Christians who had emigrated from the Persian territory on account of the persecutions, during the reign of the Sassanian king, Shapur II. The Indians called the settlers Syrians or Nazarenes, or the Christians of Malabar. The Indian king received them with great kindness. At the Kotem school of Malabar there are still some copper tablets in existence on which are written messages from the king to the Christian leader, permitting him and his followers to settle in some places and recommending them to neighboring chiefs.

For a long time the Syrian settlers governed themselves, but later they came under the Indian government. 547 an Egyptian merchant visited the colony and wrote favorably about their religion and culture.

It is also stated that an English traveler in the 9th century visited these Syrian Christians.

They live still in Malabar, a maritime district in the presidency of Madras, the southwestern part of Southern India. They have a fertile country.

It is strange that through so many centuries the little colony has been preserved.

At the landing of Vasco de Gama there were about 200,000 Syrian Christians. The Portuguese general, Albuquerque, took Malabar 1509, and by cunning and force he compelled the people to embrace the Catholic religion. 1642 the country became a Dutch possession, and most of the Syrians went back to the faith of their fathers. In the year 1854 there were 80,000 Catholics and 180,000 old Syrian Christians.

They had 186 church buildings, and the clergy amounted to 800 persons.

1806 an Englishman, Dr. Buchanan, visited the Malabarian Syrians, and he found the need of the Holy Bible very urgent. The Syrians presented Dr. Buchanan with an old pergament-manuscript, written in the Syrian language, and believed by the Syrians to be more than 1,000 years old. This manuscript is preserved in Cambridge, England. For many years the Syrian Christians have been under a Jacobite leader, Mer Ignetius.

Mar Acacius, Patriarch, 485-496 *A. D.*

Acacius was a near relative of the patriarch Babuaeus, and succeeded him on the patriarchal throne. He had been educated in the school of Edessa, and was a fellow-student of Barsauma. Barsauma was not present at the election of Acacius, but at the synod of Beth Adrei, August, 485 A. D. He solemnly promised to obey Acacius and assist him in his

fight against Eutychus. It was decided at the synod, that all the Persian bishops should meet again the following year, and all different opinions within the church should be discussed.

Political trouble prevented Barsauma from being present at this meeting, and he asked Acacius to postpone it. He said that the Roman army was ready for war, and a famine was raging in the northern provinces of Persia, so the time was not well chosen, but Acacius answered that the presence of all the bishops was desired, and Barsauma could not be excused. Barsauma sent another letter, in which he pointed out the danger of his leaving Nisibis: "The followers of Eutychus will increase and become stronger," he wrote.

At this time the king sent a message to Barsauma commanding him not to leave Nisibis, but to watch the proceedings at the frontier. Again Barsauma sent a letter to Acacius and also 100 drachms in gold. He added that a sum of 50 drachms should be paid every year, provided the resolutions of the meeting did not oppose him. This shows that Barsauma feared to be deprived of his office.

Mar Acacius's Synod at Beth Lapat, 486 *A. D.*

The bishops had assembled from Beth Lapat, Prat, Nisibis, Kashkar, Marodei, Gabriel of Herju, Mihre Narsaj of Zoba, Jazdegerd of Beth Daraje. Shimon of Kirtha, Moses of Piros Shabor, Daniel of Karme, Nuch of Balshpar, Bagish of Rima, Elias of Nahargur, Moses of Arman, Abraham of Tachel. Batai of Hormezd Adashir, Posi of Shustra, Mica of Lushom, Papa of Machroza Arzun, Moses of Kamar, Abraham of Beth Madei, Kozed of Korbetgal, and many other bishops were present.

1. We, the bishops, assembled together at Beth Lapat, in the month of September, in the second year of the reign of Balash, king of kings, by the grace of God and according to His will, we promise to meet each other with brotherly love. God has mercifully guided us from far distant countries so we are able to come here to discuss all the rules and regulations of our church which the fathers of our church have made, and which have come down to us. We know from them the true apostolic faith, and want it preserved—pure and genuine, as it is given us.

But the enemy has sowed tares among the wheat, and dissent destroys our communities and saps the strength of our church.

We urge every Christian to defend the true apostolic faith, and stand firm and let everybody show his faith by his works.

This was carried.

2. Then *Mar Acacius* spoke: "Among us are men pretending to be

Christians, but who do not show their Christian faith in their works. They are wolves in sheep's clothing. They degrade our religion and our confessions. They go out into the world, preaching false doctrines, and they destroy the faith in many people. While they themselves despise the other heretic opinions, they teach their own heresy to the people. They speak against the teachings of the Holy Scriptures, the fathers of our church, and the teachers who preach the gospel and confessions of the old apostolic church. They deny Jesus Christ, our Lord, to be the head of the church, and they misconstruct the words and teachings of the apostles. Paulus speaks of them saying:

Those who deny the faith, and seduce the people with false teachings are convicted by their conscience. We must all agree to stand firm against the heresy, we must use all the strength God has given us to defend and preserve the teachings of our church, as they have come down to us from the holy fathers, and we must wisely and carefully lead the Christian communities as true disciples of Christ.

We must believe in the Trinity, the Father, the Son and the Holy Ghost, and about Christ we must believe, that he has two natures—one divine and one human, we must not blend these natures—he is divine and human. There is one Lord and one worship."

This resolution was adopted.

Teaching of Morals.

3. We must not oppose marriage, not force people to abstain from marriage. People who want to get married shall be allowed to do so, even if the man belongs to the clergy. The morals are lax on this point within our communities, and we are severely criticised by people outside of the church. We shall teach the people virtue and morals and be guided by the Holy Bible. Our Lord Himself speaks against divorces, saying: "Whoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery."

And the disciples say unto Him:

"If the case of the man be so with his wife, it is not good to marry." But He said unto them:

"All men cannot receive this saying, save *they* to whom it is given."

If there is among us any bishop, priest, teacher or monk who does not obey this resolution, he shall be deprived of his office, and if he be an ordinary member of the church, he shall be excommunicated.

All the bishops present signed the resolutions. There were 29 bishops present, including Mar Acacius, the patriarch.

About Marriage.

In Persia it was the rule that every man should marry. King Peroz tried to persuade Barsauma to follow the custom of the country, and King Hormezd III urged Babuaeus to marry, but although there was no interdict against marriage of the clergy in the church, it was evident that they considered the married state less holy than the celibate.

Aphraates says that those who have received baptism should not marry. The baptized Christians should become monks and live in celibacy. He warns them against marriage, and advises those who intend to get married not to come to baptism.

"Every one that offereth himself and putteth on armour, if he turns back from the contest becometh a laughing stock."

He wanted severe rules enforced for the monks, and it became a custom—not a law—that they lived in celibacy. Patriarchs and bishops were allowed to marry, but as they usually were chosen from a convent, they were not married.

It seems that although many of the clergy lived as monks, they lived an immoral life. The synod of Acacius was aware of the evil and tried to stop it.

CHAPTER XXI

THE SCHOOL OF NISIBIS AND OTHER SCHOOLS.

AFTER Barsauma and his followers had been expelled from Edessa, he considered that his teachings would be more widely known and gain more power if there was a school where students could be taught the doctrines. Barsauma had become bishop of Nisibis, and there he built the new theological college. The statutes of the Edessa School were used in the new institution.

Narse—Barsauma's co-worker—was made head of the school.

Bar-Hebraeus states that Narse was 50 years old when he became leader of Nisibis' college, and he taught there for 20 years. His friends called him "The harp of the Holy Spirit" on account of his beautiful voice and his learned and eloquent discourses; his enemies called him "the leper." Mar Narse died in the beginning of the 6th century, and was succeeded by Elisha Bar Kozbari who held the leadership for seven years.

The next was Abraham of Nisibis, a nephew of Narse. He was educated at Edessa and must have fled from that place with his uncle. During his time many men who later became famous were studying at Nisibis. Among them were Abraham called "the Great," Babai, the head of the Mount Izila convent, and Jacob of Beth Abe, 573 A. D. Ishu Jahb of Arzun, the leader of the Nisibian school, was chosen patriarch, and was followed in the school by Abraham Bar Kardake of Nisibis, who remained only one year in office, and was succeeded by John of Nisibis and Joseph of Huzaja who died 575.

Paul of Bosra was metropolitan 567-580. Among the students of the Nisibian school were Ishu Jahb and Sabrishu, who later became patriarchs.

Hananja of Chadib succeeded Joseph of Huzaja as leader of the School of Nisibis, and it is said that the school at this time had 800 students. Hananja dared to assail the Nestorian doctrines and follow in certain points the doctrines of Chrysostom,—Gregory of Kashkar had

succeeded Sabrishu as patriarch, and at his order 300 students were expelled, because they had taken Hananja's view of the matter.

In the old Persian church it was not only the clergy that could read and write. In every town there was a school attached to the church, and here youths and children were getting religious instruction besides being taught writing and reading.

The Jacobite bishop Mar Denka erected schools in every village of his district, and every bishop conducted a school for instruction of boys,

The school of Salek was built by Mar Acacius, and he was himself an active and able teacher in the school. During the patriarchates of Ezekiel and Gregory the leaders of the Salek institution were Esaias, Ramishu, Kaura and Mare.

The Statutes of the Nisibian School.

These statutes are still extant. We have two books.

1. Statutes written by Husha or Elisha, metropolitan of Nisibis, and dated October 21st, 496, A. D. The book is revised 531-587.

2. Rules and regulations for persons who were leaders of the school, written by Simeon, Metropolitan 590 A. D. Both books are revised by Achad'Avi, Metropolitan in 602, A. D.

The statutes show that the students lived together in the college like monks in a convent, having everything in common. The students were under a superintendent called Rabban (monk), they came from all parts of the country, and were admitted on condition that they should not marry while in school, obey the statutes of the school, and before leaving serve in the church for some time.

The superintendent was chosen by the parents of the students and served one year. He was responsible for the students. If a student had any complaint to make, he must not bring it before authorities outside of the school; he must not become a citizen of the Roman empire or any other foreign state. Students must not take their meals outside of the school, must not visit public places, or nuns' convents. They must not leave the city, except when the school was closed, during the months of August, September, October; during the vacation the students—especially the poorer ones—served as teachers in the other schools. There was a hospital for sick students connected with the college. The business of the school concerning property and income was managed by a board of directors, and the head of the school was the president ex-officio. If a student became ill, he should make his last will and testament in favor of the school, and if he died without leaving a will, all his possessions belonged to it. There were many teachers. The course was three years.

First year's course: The Five Books of Moses, the Epistles of Paul and the "Kodra" (a prayer book for every day in the year; Bible text).

Second year's course: David's Psalms, hymns for the church service, and the rest of "Kodra."

Third year's course: The New Testament, explanatory commentary on the Bible, and the confessions of the Greek fathers, also with explanatory commentaries. A great part of this work is still extant. The students wrote down the lectures they attended.

A book called "the divine law" was written from the lectures given in the Nisibian school; it was translated into Greek by request of an official belonging to the court of the emperor of Byzantium 531 A. D.

It is an explanatory commentary of the Scriptures under seven heads.

1. Cause and purpose.
2. Results.
3. Truth.
4. Rules.
5. Cause or purpose of name.
6. The Scriptures divided into chapters.
7. The purpose of the Bible.

The work was revised by the best grammarians. The Scriptures were divided in three parts:

1. The canonical books.
2. The semi-canonical books.
3. The apocryphal books.

The semi-canonical books were: The Book of Job, the Book of Esther, Second Book of Maccabees, the Book of Revelation, the Song of Solomon, the Epistle of James, Peter's Second Epistle, Jude's Epistle, John's Third Epistle. The statutes warned the students against learning that which was not strictly theological, especially philosophy and medicine. The leaders of the school were always afraid that Greek philosophy should gain entrance into Persia, and the study was forbidden. But grammar and logic were taught.

Joseph of Huzava wrote the first Syrian grammar. It is considered the best and is used still. The Greek emperor, Justin the Great, requested that an article written by Paul of Basra to Bishop Premasius be translated into Greek.

Justin wrote to Premasius, bishop of Adamentos: "You say that the Greeks are able writers and interpreters of the Holy Writ, but I have seen the works of a man named Paul, a Persian by birth; he was educated in

the Nisibia school where the divine law was taught by learned and able men, and he certainly interprets the Scriptures as well as any. Grammar and rhetoric are taught in that school so well, that it seems to me, it must be the foremost school in the world. It teaches theology so that it can be understood."

Mar Sava, The Apostle of the Heathen.

In the large cities the leaders were discussing the different opinions and doctrines within the church, and neglecting their work as ministers to the people; but in places distant from these centers Christianity made great progress. The Christian teachers were earnestly and faithfully doing their work, preaching and guiding the people and converting many to the true religion. There were many teachers going out among the heathens, preaching the gospel. We have heard before of Mar Petion, the apostle of the Medians. His work was continued by Mar Sava, called the "Apostle of heathen." He was a member of a noble family. His father's name was Shahren of the Beth Mahrin Rebas family; his mother was Rodemas. She was a Christian, but Shahren was a zealous magian. They had only one son and had given him the name of Gashnezad. In time his father sent him to a magian's school, but the boy would not stay there and came home. His father was sent as governor to a distant part of the country, and the boy remained at home with his mother and went to church and Christian school and learned to read and sing the Christian hymns.

He told his teacher that he wanted to be baptized, but the teacher refused it, saying that it would make his father angry. Sometime later he was baptized by a priest, and on that day his mother had a vision and a voice said that nothing would harm the boy if he received baptism. He took the name Sava. His father died at a distant place where he served as governor, but the boy's uncle, Gashnapser, was a zealous magian and sent for the boy to accompany him to the temple of the magi to sacrifice instead of his father. The mother said that the boy was not big enough to go, and refused to send him, and the uncle became angry.

When Sava became of age, he said to his mother:

"I will forsake my riches, and then my heathen relatives will not oppose me." His mother was baptized at this time. When the temple feast and the time of offerings drew near, Sava left his house, and when his uncle sent for him to join him at the temple, he was not at home. Messengers were sent to find him, and he was brought to his uncle's house.

The boy was addressed as Guzhnezdad, and at first he did not answer, but finally he said very humbly:

"Here is nobody by the name of Gushnezdad." The uncle said: "Who are you, then?" And the boy said: "I am a Christian, and my name is Sava."

The uncle became very angry, and had the boy put in prison. During the night he dreamed that he saw the boy's angel guarding him, but he did not free his nephew, as he wished to get his property. One day he was on the roof of his house he was struck by lightning and died. The boy was freed. He gave all his possessions to the poor, and his mother retired to a nun's convent (nunnery). He himself went to a school and remained there for two years; during that time he healed many sick students by prayer. After leaving the school he settled at Sherda, a place near a tributary to the river Tormada, and he taught and studied.

The Christians of Persia were again persecuted, and a monk named Kalel-Ishu came to Sava and said: "Why do you sit quietly here, while our brethren are persecuted? Let us two go out among the heathens and preach the name of Christ, perhaps we may gain the crown of martyrdom."

But Sava was not quite ready to go, and Kalel-Ishu died 487. Sava remembered his words and prayed to God for instructions, and in the night he dreamed that he got a message to go out and preach to the heathens. He went at once and came to the city of Kalse. There was a great festival in honor of a heathen idol, but he, by the grace of God, ventured to speak against the idols with so much courage and wisdom that many people were converted; he also performed many miracles, and the people believed in him and asked him to remain with them and teach them about Christ. While preaching here Mar Micah, bishop of Lasham in Beth Garmai, and two of his disciples, Therron and Behshorg, arrived in the city. Mar Micah ordained Sava as his deacon. These two men worked among the people, preached and baptized them; they built a church and founded communities around the city.

Next the two missionaries went to Doma where the people worshipped the same idol; they preached there and won many souls for Christ, and then they traveled on the mountains to the city of Tebah. While resting at a brook near the city, a number of Kurds came along, and they carried the missionaries to their village. The Kurds worshipped the sun, but they allowed Sava and Behshorg to preach the gospel, and God blessed their work, and they converted many. They finally built a

convent in the mountains and gathered around them disciples to continue their work. Sava lived here three years and six months and died 487 A. D.

Mar Babai, Patriarch, 497-503 *A. D.*

Babai succeeded Acacius as patriarch of Salek. He was secretary to the governor of Beth Aramai Saburjan when he was chosen patriarch; he was a married man and not very learned. Bar Hebraeus says that,



BALASH

nevertheless, he managed the church with wisdom and discretion and was well liked. During King Balash's reign there was no persecution of the Christians. He showed clemency to them, and was not on friendly terms with the magian priesthood of his country. He was at last deposed and blinded. His successor, his nephew, was Kobad I, son of Piroz (489-531), and with him returned the stormy times. He did not want to be a servant of the Persian priesthood and nobles, to whom he owed his crown, and he embraced a new religion, founded by a priest, Muzdak, who main-

tained that God had created all men equal, and demanded that every man who had superfluity of goods and more than one wife, should give to those who had none. It is said that Muzdak himself took King Kobad's first wife.

His theory was put into practice, but the Christians, as well as the priesthood and nobles of Persia, opposed it. The people rose and deposed King Kobad, put him in prison and placed his brother James on the



KOBAD.

throne. Kobad escaped and recovered his kingdom (498 or 499 A. D.), but he did not carry his Muzdak theories further.

He persecuted the disciples of Muzdak, and in the year 528 he, through his son, made a bloody end of the Muzdakites, whose progress proved dangerous to society and could not be tolerated. The prince invited the leading Muzdakites to a garden party, and during the feast he commanded that his guests should be buried alive. Later on Muzdak himself arrived;

he shared the fate of his friends and was buried in the garden. This is taken from Roset Al Zapha, a Moslem book.

Kobad died 531, 82 years old, and Kesro (Chosroes), surnamed Anushirvan, the blessed, succeeded his father. He continued to persecute the followers of Muzdak, but the Christians were undisturbed, and he helped them to build schools and convents.

King Zamaseph (Zomas), 496-498 *A. D.*

When King Kobad had reigned about eight years, a rebellion broke out. It was mostly on account of the favor shown Muzdak; the spreading of Muzdak's teachings made it unsafe to live in Persia, and the nobles, to protect their women and property, the clergy, to protect their religion, rose, and Kobad was deposed, imprisoned in a castle in the northern Susiana, and his brother Zamaseph was placed on the throne (496). Kobad escaped and fled. He came back to Persia (498), recovered his throne and expelled Zamaseph.

During these years (496-498), Teno was emperor in Constantinople. He was weak and given to debauchery. He tried, nevertheless, to act as shepherd for the church and write the divided opinions. In his "Henoticon" he brought out his theories, but the document was not very forcible and destined to fall.

Babai's Synod, 497 *A. D.*

During the reign of Zamaseph the Christians were well treated, and he allowed Mar Babai to call a synod. The king wanted to have the law about marriage sanctioned at this meeting, it would help him in his war against the Muzdakites who despised marriage. Eighteen bishops met the patriarch in the Armenian City. They confirmed the resolutions of the previous synods of Beth Lapat, Beth Adria and Salek (484-486) concerning marriage of the clergy.

This synod also vindicated Barsauma and his followers, and the interdicts that had been issued against them were annulled.

It was resolved that a meeting be held once a year in the district of every bishop, and a patriarchal synod every fourth year, beginning October 1st. All the bishops should attend the meeting, or if he was prevented to do so, send a deputy.

If the bishop of Lapat, Papa, did not turn from his erroneous ways within a year, his excommunication should be confirmed.

CHAPTER XXII

THE SIXTH CENTURY. NAMES OF THE PATRIARCHS DURING THE REIGN OF THE PERSIAN KINGS.

PATRIARCHS: Shila, 503-520; Narsai, 520; Elisha, 520-535; Paul, 535-536; Mar Abba Rabba I, 536-552; Joseph, 552-567; Ezekiel, 567-580; Ishu Jahb, 580-595; Sabhrishu, 596-604.

Kings: Kobad I, 489-531 A. D.; Kesro I. Anushirvan, 531-579 A. D.; Hormezd IV, 571-590 A. D.; Kesro II Parvis, 590-628 A. D.

Shila, Patriarch 503-520 *A. D.*

Mar Babai died 503, and stormy days began for the church, and the trouble lasted for many years. Shila was archdeacon when chosen patriarch. He was married and had two children. His daughter married Elisha, a physician, who afterward succeeded Shila on the patriarchal throne. Shila is accused of having sold church property and giving the money to his son. He was a learned man, but not very much liked.

A priest by the name Mari of Tachal opposed him, but he was disciplined by Bozak, bishop of Hormezd Ardashir. Before he died Shila ordained Elisha, his son-in-law, patriarch, believing that the king would support him, as he was his physician.

But many of the bishops opposed Elisha; among them were Jacob of Elam, Taimai, metropolitan of Meshan, Kosei of Nisibis, Paulus of Kerka, Samuel of Kashkar, Narsaj of Keira, Ishu of Zoba, Daniel of Anbar. These bishops elected Narsai of Kierka, and thus the diocese had two patriarchs opposing each other, and causing much dissent among the Christians. Elisha visited many communities and tried to ingratiate himself with the people, but he was not loyal to the clergy, and the bishops had his name stricken from the church register. Both Elisha and Narsai died 535 A. D.

Paul, Patriarch, 535-536.

He was a married man and had children, and he was archdeacon of a Salek community when elected patriarch. King Kesro I showed great

friendship for Paul. Once, when the Persian army was marching through a desert and almost perishing from thirst, Paul had procured water for the soldiers, and the king never forgot his services. Paul was an excellent man, but he was old and feeble and died within a year from his election.

Kesro I, King of Persia, 531-579.

Kesro I (Chosroes), surnamed Anushirvan, the blessed, was a great king and deserved the title of "the just." He improved the financial state of his country by regulation of the land taxes, and he managed wisely the



KESRO I. ANUSHIRVAN.

great nobles of the empire, gave protection to property and family by opposing the Muzdakites, and for this reason he was favored by the Persian priesthood. He liked the Western civilization, and the seven philosophers who had been expelled from Alexandria by order of Justin, were invited to come to Persia, and he secured for them free exercise of their faith by a clause in the treaty 549 A. D. Kesro was also kind to the Christians, and even when a monophysite bishop baptized his son, prince Anushnad, whose mother was a Christian, without the king's permission, he punished the bishop only with a mild imprisonment. He built a famous

castle, Gundishabor and a great medical school, and several Christian books were translated into the Pahlavi language.

King Kesro Anushirvan had a Christian wife. He loved her very much, but he wanted her to renounce her faith and embrace the King's religion, but she was firm and refused. They had a son, Anushnad, and he became a Christian like his mother. The king sent the boy to one of his governors to be educated in the religion of the country, and this official called a learned magian to be teacher for the young prince; the high priest of the magi also tried to win him for the religion of his fathers, but in vain. The boy remained a Christian. The governor sent a message to the king, but the prince escaped, was baptized by a bishop and fled to the Roman territory, 551 A. D. Anushnad, who had come back to Persia, but was still in disgrace, was kept under strict observation in Susiana, heard that his father was dangerously ill and found means to gather his friends and claim the crown. He was easily overpowered and died shortly after. He was buried with Christian ceremonies

Bar Hebraus says that during a war with Rome King Kesro brought many prisoners to Persia, among them 2,000 young maidens. To avoid dishonor these young women agreed to kill themselves, and they drowned themselves in the river.

Mar Abba I, Patriarch 536-542 *A. D.*

He was born a Persian and educated in the Zoroastrian religion. He was converted to Christianity, went to Edessa to study Greek under a teacher named Thomas. With the aid of his teacher, Thomas, he translated the Old Testament into the Syrian language.

Thomas and Mar Abba visited Constantinople, but being Nestorians they were not safe there, and returned to the Orient. They settled at Nisibis, and Mar Abba became a famous and eminent teacher. He offended King Kesro I Anushirvan and was banished to Azerbaijan. The Nestorian church and the patriarch's palace were destroyed. Mar Abba returned from his banishment without permission, was put in prison and died there 552.

In the 5th year of his patriarchate, and the 13th year of King Kesro's reign, Mar Abba called a synod to discuss all the different opinions and dissensions under which the church was suffering, and as he was known as a wise and good man, all the metropolitans and bishops in his district followed his call.

1. The synod made resolutions concerning deviations from the ruling power.

2. The Christian religion should be preserved pure and simple, as it came to the church in the olden times.

3. The Christians should show the Christian spirit in all their dealings.

4. Resolutions about the two patriarchs, Narse and Elisha, who at the same time occupied the patriarchal throne, and about the persons ordained during this time.

5. Pardon for the persons who had taken part in the controversies.

6. Common church rules.

Seventy-two metropolitans and bishops were present at the meeting. The patriarch presided. They all agreed to the resolutions, and peace reigned.

The Jacobites.

Jacob Bar Theophilus (son of Theophilus) was the founder of the Jacobite Church. His grandfather's name was Manu. His father, Theophilus, was a priest at Tella. Jacob received a good education, and afterwards entered the monastery of Pesilta in Mount Izila, near Tella. 528 he and another monk of Tella, named Sargis, were sent to Constantinople in defense of their faith, and being well received by the Empress Theodora, they remained there eleven years. The persecutions of the monophysites seemed to have crushed the party, in spite of the empress being favorably disposed towards them.

Harith ibn Jabalah, the Arab king of Gisnaje, visited Constantinople 542-543, and he requested Empress Theodora to send some bishops to his subjects. Accordingly two were consecrated by Theodosius, the exiled patriarch of Alexandria, namely, Theodor as bishop of Basra—his district being Palestine and Arabia, and Jacob as bishop of Edessa—his district being Syria and Asia. Jacob was a great worker, and his whole life was toil and hardship. He visited in person and on foot every part of his diocese, preaching, consecrating deacons and priests, encouraging and strengthening the weak, but the monophysitic church needed bishops to guide the lower clergy and the communities, and to consecrate a bishop the presence of three other bishops was required. With two friends he traveled to Constantinople and Alexandria. His two followers were made bishops, and on his return to Syria other bishops were appointed there. Among them was John of Ephesus, the historian. In 544 Jacob succeeded in enthroning his old friend Sargis as patriarch of Antioch. Sargis died 547. The internal strifes within the church continued in spite of Jacob's untiring efforts. In 518 the very old man again went abroad, but death overtook him; he died in the convent of Mar Romanus 578 A D.

In 622 Tacchaus, bishop of Tella, had his body removed to the monastery of Pesilta, and buried with much pomp. Jacob was surnamed "Burdana" because his dress consisted of a coarse horsecloth, which he did not change till it became very ragged.

In church history "Jacobites" is the common name for the oriental monophysites (the followers of Eutychus). The Jacobites still exist in Syria under two patriarchs, the patriarch of Antioch and the patriarch of Jerusalem.

John of Asia and Zacharjah.

Both these authors write about the terrible pestilence which in the reign of King Kesro swept over the world. It broke out in India 534, went over Persia to the Roman territory, and many people died. Three years after a famine followed the plague, and it is said that 16,000 people perished in one day. There were not enough left to bury the dead ones. Bar Hebraus says that in the year 537 the crops and fruit did not ripen, and the sun was not visible for 18 months.

John of Asia, or Ephesus, was born at *Amed* and ordained deacon 529. During the great plague he was in Palestine—perhaps he had taken refuge there—when the persecution of the Monophysites broke out. Emperor Justinian was his friend and made him his missionary bishop. He wrote an ecclesiastical history of great value. He died shortly after 585 over 80 years of age. He has also written a history of his own time entitled: "Biographies of Eastern Saints."

Zacharius Rhetor, or *Scholasticus,* bishop of Mitylene, was a Greek author; his church history was translated into Syriac by a monk.

Joseph, Patriarch, 552-567 *A. D.*

After the death of Mar Abba, the king did not permit the election of a patriarch according to the church rules. He recommended Joseph as Mar Abba's successor in the see of Salek. He had studied medicine and had cured the king of an illness and was appointed patriarch in return. The clergy was not satisfied because of his irregular election. He was deposed after three years' service, but he lived twelve years longer, and during that time no successor was appointed.

A. D. 554 Joseph called a synod. He sent a pastoral letter to the clergy of his diocese, urging every one of his co-workers to appear at the meeting; he said he loved them all, and like Paul, the great teacher and minister, he would never grow tired of writing to the communities.

Thirty-six bishops and metropolitans followed the invitation and ap-

peared at the meeting, and twenty-three new church-rules were formed for the good of the church.

But the struggle in the church continued in spite of the good wishes interchanged at the synod. Joseph had no real interest in the welfare of the church, and acted cruelly to some of its members. Simeon, bishop of Anbar, was put in prison by order of the patriarch. By the aid of some of his subordinates Simeon built an altar in the prison and administered the holy sacrament. On hearing this Joseph went to the prison, destroyed the altar and the holy vessels and inflicted so much bodily injury on Simeon that he died.

The clergy was very indignant, and the bishops wrote a letter of disapproval of his conduct, but Joseph did not even make an answer.

Then the bishops wrote a petition to the king—asking for the removal of the patriarch; Moses, a physician, carried the document to Kesro and explained the situation in a parable. "Once upon a time a poor man came to the King's palace to beg, and the king gave him an elephant. The poor man brought the elephant to his house, but alas! the house door was too low and too narrow, the elephant could not enter. If the elephant could get into the house, it would occupy the whole of it, so no room was left for the poor man. He had himself very little to eat, and if he gave it to the elephant, nothing would be left for the poor man. He therefore decided to bring the elephant back to the king, and arriving at the palace he threw himself on his face before the king and said: 'Be merciful and take back thy gift, my house is too small for thy elephant, and I have nothing to feed him with!' "

Kesro understood the meaning of the tale and asked Moses, what he wanted him to do. Moses answered: "Take back your elephant, his name is Joseph, the patriarch; all the bishops of his diocese are praying for his removal." He was deposed, but Salek's patriarchal throne was not occupied by any other during Joseph's lifetime, as it was conceded that his office was too high to be judged by the bishops. But he did not serve any more.

Many tales of Joseph's strange and cruel ways are told by Bar Hebraus. If a common man of the laity came to him for advice or help, he ordered his servants to carry the man to the stable, bind him to the manger and give him a bag of oats to feed on like a horse or donkey.

Ezekiel, Patriarch, 567-580.

He was a disciple of Mar-Abba and was bishop of Zabei, when elected patriarch according to the will of the king and the wish of the clergy. He was married to a daughter of Paul, the patriarch.

A synod was held February, 576, in the 45th year of King Kesro's reign. The bishops met with the patriarch, the father of the fathers, the shepherd of the fathers, the shepherd of the shepherds, the leader of the shepherd of the shepherds, the leader of the church, Mar Ezekiel.

This synod formed thirty-six new church rules.

1. Resolutions against heretics, especially the Messalians.

2. Resolutions against adultery and secret sins.

3. Resolutions about those Christians who did not show their faith in their deeds.

4. About the Christians who lacked knowledge of God and did not understand the power of true faith and acted like heathens; they created bad feelings in the church and without.

5. Insurgents who would not obey the rules of the church should be expelled.

6. Resolutions against theological disputations within the church.

7. Resolutions about Christians marrying heathen women.

8. About people who permit themselves to be ruled by evil desires.

9. About disobedient children of believers round about in the countries.

10. About gifts to the church or charitable institutions given by men and women of the community.

11. Christian men and women who at their death, by will and testament, bequeathed their property to the church or charitable institutions.

12. About monks who are ordained by a bishop to serve in the church and become a member of the clergy.

13. The members of the clergy should lead a good life, be an example for all.

14. They should magnify the glory of the church and pray for King Kesro.

15. Every four years a synod should be held with the patriarch presiding.

16. Every year a meeting of all the bishops and the metropolitan should be held in the month of September.

17. The ministry is the most holy of all offices, and an office holder in the church should be righteous and pure.

18. Ordination of the clergy.

19. The rules of the ordination.

20. About the heavenly gifts offered the world through the clergy.

21. Any man who held an office in the church. should do right and remember, that neither fornicators, nor idolators, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous people, nor drunkards, nor revilers, nor extortioners should inherit the kingdom of God.

22. Regulation of the ordaining of a new bishop in the place of a deceased one.

23. Every member of the clergy should be present at the meetings ordered by the rules of the churches.

24. The members of the clergy must not appropriate to themselves any property belonging to the church or cloister, except the share that is due to them according to the rules.

25. No member of the clergy is allowed to use money belonging to the church to buy property in his own name, or have documents of such purchase made out in his own name.

26. Titles and collection-funds, belonging to the church, should be managed by a committee.

27. No bishop, or metropolitan, should ever ordain an applicant who did not feel a true vocation for the work of God.

28. If a bishop has in his possession property or money belonging to the church the fact should be known, and at the bishop's death the church should have the disposal of this property or money.

29. The bishops are not allowed to bestow on their relatives or friends as gifts any property belonging to the church.

30. No man, or society of men, belonging to the clergy, monkhood, or laity, should write to oppose their bishop.

31. If a member of the church has been disciplined by a bishop, and spreads evil talk about the same bishop, his case should be examined, and if his grievance be just, he should become reconciled with his bishop.

32. At the demise of a bishop, when a new bishop is to be elected, his friends should not form a party to enforce the election of their candidate. Those who attempt such a thing should be expelled from the church.

33. Persons who want to be ordained, but have not enough learning and dignity to hold an office in the church, should be refused ordination.

34. A man can build a cloister, but it can not be dedicated until there are means enough to support and preserve it.

35. Christian women should not sing secular songs.

36. A copy of the resolutions should be sent to every community of the patriarchal diocese.

The meeting was attended by 30 bishops and metropolitans, who all agreed to the resolutions, and Mar Ezekiel's synod ended peacefully.

CHAPTER XXIII

JACOB OF SERUGH.

JACOB of Serugh was a celebrated Syrian author. He is called "the flute of the Holy Spirit, and the harp of the believing church." Jacob was born at Kurtain, a village of the river Euphrates, 451. His father was a priest, and his parents, being childless for many years, regarded his birth as a reward for their prayers and vows. He was known for his learning; he devoted himself especially to literary work. 519, at the age of 68, he was elected bishop of Batnan, the chief town of Serugh, where he died 521. He has written many works, many of his letters are still extant. His poetical works are most numerous, and 300 of them are preserved in the libraries. Very few of those have been published, although they are of considerable interest. Jacob was a monophysite his whole life.

Abraham of Kashkar, called "The Great."

He had studied at Nisibis, and went to Herta, where he worked as a missionary among the heathen. He traveled very much, visiting many cities, and finally he settled down as a hermit in a cave on Mount Gila. He had many disciples, and a large monastery was built, which was known on account of the strict moral rules given by Abraham. He died 568, 95 years old.

525 A. D. Edessa was almost destroyed by flood; the walls of the city collapsed, and many inhabitants perished. It was the 4th time that Edessa was ruined by flood.

510 Patra, bishop of Edessa, died, and was succeeded by Paul.

King Hormezd IV, 579-590.

He was the son of Kesro I, and was an able and just prince who always held the poor against the great. He was kind to the Christians. It is said that when the magi asked him to withdraw his favors from the Christians, he said: "As our royal throne cannot stand on its front legs alone, so our rule cannot stand and be firm, if we turn against us the Christians and members of other alien religions. Cease, therefore, your attacks on the Christians, and follow zealously good works, that the Chris-

tians and others of alien faith may see them and praise you for them, and be drawn towards your faith."

Hormezd had wars during his entire reign, always with Rome, but also with other powers. 589 his general, Behram, lost a battle, and Hormezd dismissed him in disgrace. Behrem avenged himself by gathering troops and causing a rebellion against Hormezd, who sent his army to fight Behram. The army of Hormezd suffered defeat, and the rebels



TOMB OF ROBEIN IBN JAKUB.

elected Hormezd's son Kesro, king. He was not on friendly terms with his father, and he accepted the crown. Hormezd was deposed and soon after put to death (590). The moslem book, "Rosat al Sapha," and also Greek authors speak ill of Hormezd, and Persian tradition relates that he killed 13,000 of the best men in the country, but a contemporary Christian author says that blood-shed was a Persian custom, and Hormezd was more just than oriental rulers usually were.

Ishu Jahb I., Patriarch, 582-595.

During the patriarchate of Ezekiel a plague swept over Persia, and for years continued its ravaging work. A day of prayer was instituted in commemoration of the deliverance from the plague. This day is still observed in the church (Nineveh day). Ezekiel died, and two men appeared as candidates for the patriarchate. One was Job, a relative of Narsaj of Nisibis, the other was Ishu-Jahb of Arzon. He was a native



HORMEZD IV.

of Beth Avbage, and educated at Nisibis, a student of Abraham, and finally made bishop of Arzon. King Hormezd IV. was his friend, and also the Emperor in Constantinople, Muriakos. After the deposal of Hormezd he continued to stand in high favor with his son, Kesro II., who married Maria, daughter of Emperor Muriakos, and the bishop no doubt was a useful servant for both rulers. Even the Arab king of Herta, Abu Kabus Nu'man ibn al Mundhir, converted to Christianity by Syrian mis-

sionaries, was a friend of Ishu-Jahb, who was known as a very learned man.

Ishu-Jahb's Synod, 585.

This synod was held at Salek, and there were present two metropolitans and twenty bishops, but two bishops, Simeon of Nisibis and Givergis of Ro Ardashir, monophysites, did not follow the invitation, although it had been repeated twice, the patriarch invited them twice to come to this meeting.

Shimor of Nisibis had united himself with Ananias who became excommunicated at this meeting. Why Givergis of Ro Adashir did not come is not known, because the bishops of Elam and the bishops of Persia had for a long time been disobedient to the patriarch.

The resolutions of this synod had great effect on the history of the Persian church. "This synodical meeting was held during the rule of King Hormezd, the king of kings, who has given us peace, and with a joyful heart, a strong body, and with our best will, according to the will of our Lord, we are obedient to the command of our principal, of our fathers and of the head of our holy church, Mar Ishu Jahb, the Patriarch of the East, and we have come and are assembled at this meeting. We hope that we are gathered here according to the command of heaven, and we believe, indeed, that our Lord Jesus Christ is with us, in our midst, as a king, and a leader, as he has said: 'Where two or three are gathered together in my name, there am I in the midst of them.'"

Resolutions adopted at This Meeting.

1. That true faith is the source of all true fear of God, from which all good Christian works receive their beauty and through which we become justified as our Lord preached from the beginning. And later he told his disciples and us, that we should believe the holy Gospel.

2. A *"Mapak Berucha"* (thanksgiving) to the holy Theodorus for his book against the heretics.

3. Concerning the help which they had received from resolutions adopted at previous synods from time to time.

4. That the clergy should do their best to care for the education of the young people by establishing good schools.

5. That the clergy who serve at the New Testament altar should hold their services in high esteem; and that their works should be just and good, corresponding to their service, and be good examples for the laity; should be an example for all in learning and honorable deeds.

6. About the members of the clergy who appropriated to themselves the precious church plate belonging to the church or cloister, and the alms box belonging to the poor.

7. About testamentary gifts, bequeathed to the church, appropriated by members of the clergy, and not applied according to the wish of the testators.

8. About the men who live immoral lives, and about the immorality of men and women, living together in the cloisters.

9. About monks teaching false doctrines.

10. About church buildings; in the olden times, zealous Christians built churches, but now many of these churches have fallen into decay, because the Christians do not support them.

11. No cloister should be founded, if there were not means enough to maintain it perpetually.

12. The meeting criticised those men who did not help the churches in their own neighborhood, but sent help to other foreign places to support the churches that were there from false vanity to have their names mentioned.

13. About marriage. The lawful marriage for the sons of the church; no immorality.

14. Against fortune tellers—men and women.

15. Against usurers.

16. Against the members of the clergy who practice usury.

17. Rules for the discharge of a member of the lower clergy by his superior, a bishop, or a metropolitan, also about a discharge of a member of the higher clergy according to the rules of the synod.

18. Excommunicated members of the church should not be reinstated. Their service in the church should cease forever.

19. About the office of archdeacons.

20. Bishops, and the most prominent men of the place, should come together and elect the men that should manage the affairs of the churches, cloisters, and charitable institutions.

21. About men who formed societies to oppose the leaders.

22. About care of orphans. If they have inherited money or property, it is the duty of the leaders of the church to see that the possessions of these children are well and carefully managed.

23. Monks should not act as judges, or advise any judge to do unlawful things.

24. About the inheritance of a wife. If a man by will and testament exclude his wife from inheriting any part of his possessions, the law will give her her lawful share of the said possessions.

25. The clergy should not mix with members of other religions and celebrate their festivals.

26. The presence of all the bishops and metropolitans is expected at the synods.

27. Marriage of Christians with women of other religions is forbidden. The marriage is invalid if it is blessed by a heretic.

28. No member of the clergy should enter a place where intoxicating liquors are sold.

29. Every office-holder in the church should honor his office so that everybody else might honor it.

30. Promise was given by every member of the synod to keep and preserve these rules. The patriarch visited every part of his diocese, and on a pastoral visit to Herta, the kingdom of Abu Kabus Nu'man, he was taken ill and died in the convent of Hind, founded by Hind, the daughter of the king. He was buried in the convent. (595).

Sabhrishu, Patriarch, 596-604.

A year after the death of Ishu Jahb, King Kesro II Parvis commanded that Sabhrishu, bishop of Lashan, be elected patriarch. The clergy was not well satisfied, because Sabhrishu was an old man, but the king's will was obeyed, and on Easter Sunday, April 19th, 596, he was ordained patriarch.

About the Dissenting Theological Opinions in the Persian Church.

During these years much difference in opinions about the theological questions were expressed in the Persian church.

The followers of *Theodore of Mopsuestia* and Nestorius, called after the latter, Nestorians, had made rapid progress in Persia. From Edessa the doctrine spread over Persia, especially by its ardent defender, Barsauma, and ultimately the old Christian Church of Persia adopted the Nestorian confession at the synod of Beth Lapat, 483, or 484, and the Persian king favored it. A schism between the churches of Rome and Persia was made, and harmony was never again restored. The Nestorians were the ruling power in the Church of Persia, but in the Roman territory they were considered heretics. The Persian School of Edessa, the nest for the doctrine, was destroyed by order of the Roman emperor.

The Nestorians maintained that Christ has one person and two natures with their distinctly personal peculiarities or "kenume."

The next theory was that of the followers of St. Chrysostom. Their doctrines was formed at the council of Chalcedon—Christ has two natures, one person.

The Jacobites, Monophysites, were named after the bishop *Jacob Burdana,* who in the times of persecutions of the monophysites in Persia, 536-537, came to the rescue and gathered the monophysite communities into a



KESRO PARVIS II.

union; but after his death internal struggles parted them again. Their doctrine is: that Christ's human nature has been absorbed in His divine and in the incarnation from two natures resulted one. One nature and

one person. They say: "Glass is made of sand, but the whole is only glass, no longer sand."

Another sect was composed of the Messalians, roaming mendicant monks. They were a kind of mystics, and believed that two souls existed in the human beings:—one good and one evil—and that it was necessary to hasten the return of the good soul to God by contemplation and prayers.



KOBAD II SHERVIAH.

They believed that only prayers could save them, and taught that the duty of every Christian was to make life an uninterrupted prayer. They discussed physical labor, moral laws and sacraments. Their heretic principles had been known since the 4th century; much had been done to crush the sect, but it was still active in the 7th century. We hear about it down to the 12th century. Mar Sabhrishu brought some of the sect to submission 598, and he built for those a cloister called Bargeti.

These different sects stood against each other, and, besides their outward fight, they had internal struggles, that weakened the church and lowered its reputation in the eyes of the people of other religions, and also of the true Christians themselves.



ARDASHIR III.

Mar Sabrishu's synod, 596.

In the 6th year of the reign of King Kesro II, Parviz, the patriarch, called a synod, especially to provide against the heretic sects that were infesting the Christian communities.

The synod maintained that Jesus Christ is God's Son as confirmed in

the Nicene creed. About the Incarnation and Trinity the members bound themselves to maintain the teachings of Theodore of Mopsuestia, the founder of the Nestorian creed; his books and translation of the Holy Scriptures should forever be used in the eastern church. The synod ex-



SHAERAZAD.

communicated all those who did not believe in the two natures of Christ, the divine and the human.

That Christ was God's Son from eternity, his human nature he acquired by being born of the holy virgin. His human nature suffered all

human suffering and death. In His divine nature he rose from death on the third day, and ascended to heaven.

The man who did not believe this should forever be shut out from any office in the church, or membership of the community. All the bishops present bound themselves to carry out the decision of the synod.

Bar Hebraus tells about the patriarch Sabrishu, that he followed King Kesro to the war, and died during the siege of Daro, but other authorities say that he died at Nisibis, 604 A. D.

The Seventh Century.

Patriarchs: Gregorius, 604-610; Ishu Jahb Gedaljah II, 628-644; Mar Emah, 645-649; Ishu Jahb III, 649-660; Giuergis I, 660-681; Johannan I Bar Martha, 681-683; Knanishu I, 686-693; Johannan II Garba, 693-694. Rulers: Kesro Parvis; Purandakt; Hormezd; Erzmindakt; Shervijah; Kobad; Ardashir; Jazdegerd; Abubakr; Omar; Ali; Moaviah; Hassan; Jezid; Mirvan; Abdullah; Abdulmalik.

Gregorius, Patriarch, 604-610.

The patriarch Sabhrishu died 604, and there was a struggle between the church leaders as to his successor. King Kesro II Parvis returned from a war with the Romans, and was so interested in the election of the patriarch, that he ordered a synod to assemble and the expenses paid from the royal treasury. The signification of the meeting was expressed in the opening speech. The speaker thanked God for the work he had allowed His church to do among the people, and for the promise He had given to be with His church to the end of the time, for the good will and kindness He had put into the heart of the king to have this meeting gathered to elect the best man for the patriarchal office. The bishops and clergy had come from far and near to attend, and had received the message, that the king ordered a synod, with great joy. The candidate for the patriarchal office, Mar Gregorius, was a learned man, who had written commentaries on the Holy Writ, and was an able teacher worthy of the great and important office. The clergy was glad of the opportunity to convene with the leaders of the church, and the wise and reverend Mar Gregorius.

The candidate, Mar Gregorius, spoke of the true faith which was the essence of Christian life, and about the necessity of keeping the heart pure and of watching for the good things that God offered.

The members of the synod agreed to preserve the faith of their church, the Nicene creed was confirmed, as it was given in the year 318, and

furthermore, the synod confirmed the resolutions of the meeting at Constantinople, where 150 bishops were present to make rules to protect the church from heretic teachings. Theodore of Mopsuestia's commentaries were approved, and Barsauma's writings and memory vindicated. They accepted the holy sacraments as taught by the Lord Himself. That the Son of God has two natures, one divine, and one human, which He took upon Himself for the sake of mankind, to save and serve for the sins of the human race. The divine and human natures are united in the person of Jesus Christ, Who is from eternity the Son of God.

Results of the synod.

1. The election of Gregorius of Kashkar.

2. Resolutions to work against heresy.

3. The synod urged the clergy, monks, priests and deacons to lead a righteous life and work zealously for the good of the church.

4. False teachers should be excommunicated.

5. The bishops should attend to the interests of the convents, and see that the possessions of those institutions were not given to relatives or friends of leading men to the detriment of the convent.

6. The bishops who disobeyed the rules of the church, or introduced rules, not approved by the synod, should suffer punishment. In this synod 29 bishops were present, and one patriarch, Mar Gregorius.

Mar Gregorius did not live up to his promises, and his name is not cherished among the members of the church. He had influence at court, and was a politician rather than a prelate; he was avaricious and collected much property, but when he died, 607, all his possessions fell to the king. The court, and especially the queen, had monophysitic sympathies. Gregorius was a Nestorian, and perhaps he did disappoint the people at court who worked in his behalf.

After his death the patriarchal throne was vacant until the murder of Kesro Parvis (628).

The archdeacon Babai distinguished himself as leader of the deserted flock during this period of oppression.

King Kesro Parvis thought he had good reasons for being angry with the Christians. In the province of Shirazor the governor had demolished a Christian church, and Nathaniel, bishop of the place, caused a revolt against the governor who fled from his post. The king sent soldiers to reinforce the powers of the governor, bishop Nathaniel was captured and crucified by order of the king, who always remembered that the Christians had opposed and defeated his governor.

Gabriel, the court physician, was a stern Jacobite; he availed himself of the opportunity to harm the Nestorians, and he used all his influence with the king against the Syrian church. But the king resolved to give both parties a chance to prove their rights to supremacy, and representatives for the Syrian church were Jonadab, Shubchlimaran, metropolitans of Azerbaijan and Beth Garmai, George, monk, and Knanishu and George, bishop of Nahargul.

The king presented the questions:

1. What is the Apostolic creed?

2. Is the Virgin Maria the mother of God, or is she the mother of the human nature of Christ?

3. Before the time of Nestorius there was another man who said that Christ had two natures and two personalities.

The representatives of the Syrian church defended their creed zealously and frankly against the monophysites—those who teach that the virgin is the mother of God, and those who say the Nestorian church teaches that the Trinity has four personalities. The opponents tried to prove their rights; they cited the fathers of the Greek Church, and commented on the creed and teachings of the true church, and the king did not take any side in the argument and the meeting adjourned without coming to a decision. The bishops of the Syrian church formed a letter to the king; it is called Mapak Berucha.

"In the 23rd year of the reign of King Kesro Parvis, the fathers of our church, bishops and monks, met according to royal order, to defend the doctrines of their creed against heretic teachers. The king asked our representatives to explain the true faith and to illustrate the explanation with examples, and they proved the righteousness of their creed and teachings. All of us, bishops of the Syrian church, we declare, that we are always happy to be allowed to profess our faith in God, and our thanks for his mercy and love for us in spiritual matters, and also for giving us a good and merciful ruler of our temporal home.

"We are truly grateful to your Majesty for all your mercy toward us; we are enjoying many privileges. Your royal clemency resembles the heavenly sun—it lights and warms all the world. Your kindness is treasured as a costly gift—we thank you for it, we are your poor servants who humbly acknowledge your mercy, and pray that you will always remember us with kindness as heretofore. We are happy to be the subjects and under protection of such a good royal master. It is not only in temporal matters we enjoy privileges; the royal ruler does also care

for our spiritual needs. He has—by the mercy of God—acquired the real true faith which is a wonderful gift and a new knowledge. We pray to God for you, and wish that the boundaries of your kingdom may extend to the sea, including all the countries, and remain so forever. Amen!



QUEEN PURANDAKT.
Daughter of Kesro Parvis II.

"We were commanded to explain our creed, the true faith, and obediently we bow to your command, explain our creed, which our fathers have received from the apostles, and from the apostle Adai who was a disciple of Jesus Christ. We have preserved all our teachings, and here we give it to you, as we have got it.

Our Creed:

"We believe that the nature of God ie eternal, without beginning or end; that God is the living and life giving power of the universe, immortal, omnipotent, immutable, omniscient; that He is a Spirit invisible to men; that He is a perfect being; that God is one, a trinity—Father Son and Holy Spirit, united in one. These persons of the Trinity have one nature—immortal, omnipotent, immutable, omniscient, invisible and eternal, perfect in all things—a power from eternity to eternity—that cannot change or relax. God is the power that has created the world and maintains it through His mercy.

"We also believe that God has at times appeared in visible form to holy human beings and made known to them His commands.

"In the fulness of time He came to let the human race know the wonderful secret of the Trinity; to sow the seed which should grow into true wisdom and knowledge about resurrection from death and eternal life. God is the Word, and the Word—the Son of God—came to save and teach the human race that He had created.

"But because the human race was unable to accept Him in His divine nature, He took on human nature. The Virgin Mary was a perfect, holy human temple for God; she had not been united in marriage with any man, and the Son of God allowed Himself to be born of her as a human being.

"An angel said to Mary:

'Fear not, the Holy Spirit shall come upon thee; the power of the Highest shall overshadow thee, therefore shall also the Holy Thing which shall be born of thee, be called the Son of God.'

"His human nature He had from His birth; His divine nature He had from eternity. He was of David's family, and God had promised David that the fruit of his seed should inherit his throne.

"And Paul said to the Jews, that God should raise up a prince of the house of David, and He should be called Jesus, the Savior.

"In his epistle to the Phil., Chapter II, he wrote of the humility of the mind of Jesus:

'Jesus Christ, Who, being in the form of God, thought it not robbery to be equal with God. But made Himself of no reputation and took upon Himself the form of a servant and was made in the likeness of men.'

"Whenever we speak of Jesus Christ as God, it is in His divine nature—the eternal, immutable, etc., and whenever we speak of Him as



QUEEN ERZMINDAKT.
Daughter of Kesro Parvis II.

the Being Who took on a servant's form we see Him in His human nature, and these two natures should not be mixed. God is the Word,—and the Word became flesh and dwelt among us—a perfect Being of human nature.

"Jesus Christ was born a human being—His mother was the virgin, the holy Mary. He had His divine nature from eternity—His human

nature He got at birth. His divine nature cannot change—in His human nature He was circumcised, and grew up among men like another child, gained knowledge and increased in wisdom and stature and favor with God and men. He kept the law and was baptized by John the Baptist in the river Jordan. Then He began to preach the New Testament. In His divine nature He performed miracles. He healed the leper, made the blind see—devils were cast out, the dead arose and were restored to health—He Himself felt no want. In His human nature He felt hunger and thirst, became sleepy and tired like other human beings.

"He worked and preached until He was captured and delivered up to His judges and crucified. His human nature felt the pains of torture and death; but his divine nature did not suffer pains.

"He was buried, but three day later He arose from His grave and appeared bodily to His disciples. He went among them for forty days before He returned to heaven.

"He showed His disciples His hands and feet and said: 'Handle Me and see; for a spirit has no flesh, as you see I have.' He had still His human nature. He manifested His divine nature by miracles. He ascended to heaven, and we believe He shall again return, and we shall see Him as the disciples saw Him during His life on earth. He will always preserve His human nature without losing His divine nature. He converted the robber on the cross and humiliated those that crucified Him.

"Honor and joy to all believers in Christ, God the Father and the Holy Spirit in all eternity. Amen!

"This is our creed, which by the aid of the Holy Spirit, through the fathers of our church, has come down to us from the holy prophets and apostles. We teach it, as we have received it, to the members of our church. At different times church councils have been held, both in the East and in the West; we accept all the teachings that conform with our church. Those who teach in opposition to our church we regard as aliens.

"Our church has been upheld as the established Christian church of Persia from the time of the apostles—no heretic doctrines have been accepted. At all times heretic doctrines have been taught and so ably presented to the people that many have been led astray. Those teachers have now appeared in this country—they work secretly and many of the simple Christians have listened to their teaching and followed their commands. We pray your Majesty to send us help by protecting the true faith against the enemies, so that our old creed may be preserved."

The fathers of the church applied to the king for permission to elect a patriarch.

"We have waited for your permission to elect a patriarch; we know



FAROGZAD.

that you will be merciful, as you have always been—more so than any of the kings who have ruled this country, although they gave us many liberties and permission to elect the patriarch ourselves.

"Our church is at present without a leader, and we need one to represent us and hold the affairs together, and so we humbly pray that you give us permission to elect our patriarch."

The application was handed to the king; but the influence of the monophysitic party headed by Gabriel, the queen's physician, was too



JAZDEGERD III.

strong, and the king did not pay any attention to the matter. Gabriel found bitter enemies within the court circles. Nobody knows how he died, but he died soon after. His death was undoubtedly a gain to the Syrian Church.

George was a magian, and after his conversion he became a monk. He went to the king, confessed his faith in the Syrian church and asked

the king to interfere in its behalf. But the king ordered him to be put to death. The martyr was buried at the church of St. Sargis in Mabrota, near Salek.

After this no bishop ventured to ask the king's permission to elect a patriarch.

At this time a man by the name of Jazdin Pana came into the king's favor. He was from Kerka, Beth Saluk and a descendent of the family of Petion. Jazdin Pana tried his best to help the church, but, although the king was very fond of him, in this matter he was unbending, and Jazdin Pana could not get permission for the Christians to elect a patriarch.

King Kesro Parvis made war with emperor Heraclius. He captured many cities, Antioch, Caesarea, Cappadocia and Damascus; in 614 Jerusalem fell into his hands, and the precious life-giving cross went into captivity. It was brought to Salmas, near Urmia, Persia. 90,000 people were killed in the sacking of Jerusalem. The holy cross remained in captivity for fourteen years; it was removed to the village Kozrabad, and it was returned to Jerusalem.

CHAPTER XXIV

THE PERSECUTION OF THE CHRISTIANS BY KING KESRO II PARVIS.

KING Kesro was angry with the Christians; he thought they helped the emperor Heraclius against him. He also fancied that Jesus Christ was his enemy, because he had been victorious in his war with Heraclius, the Christian prince. Among the martyrs was Ishu Sabran, a magian by birth. He was baptized and took the name of Machanos. He was on bad terms with his family and they did much to harm him. He was captured at Chaza, near Arbela, but was freed by Jazdin. Later on he was recaptured and put in prison, where he remained for fifteen years. At the time of the persecution he was crucified by order of the king, together with a number of Christians from Beth Garmai, outside the palace, 619.

Jazdin himself was imprisoned because the king thought he informed the Romans of the political state of Persia. He was killed under many tortures, and all his possessions were confiscated.

A Christian by the name Merato was persecuted by the king. He fled and concealed himself in a cave near the convent of Rabban Hormezd.

The Last Days of Kesro Parvis.

He, who from the first had favored the Church and given them privileges, turned against them quite early in his reign. He seemed to be unjust to his subjects—the older he became, the more disliked he was. He was deposed and killed, and his son Kobad II Shervia succeeded him. The new king undoubtedly had a great share in the murder of his father, and he commenced his reign by killing sixteen brothers, 628 A. D.

King Kobad II Shervia gave the Christians privileges because the emperor Heraclius, who was now victorious, made him do it. First they got permission to elect a patriarch, and Ishu Jahb II was elected.

Mar Ishu Jahb II, 628-644.

He was an Arabian, native of a village between Nisibis and Balad. He had studied at Nisibis' school, and was first bishop of Balad; he was elected patriarch 628.

It is said that he got power from Mohammed, Abubakr and Omar to preserve the Christians against Islam.

The Roman and Persian empires at this time had fallen into decay. The rulers of both countries were wicked and incapable and unjust to their subjects;—the church and the state were in opposition, and the church itself weakened and divided;—empty discussions about doctrines filled it instead of true faith and zealous work.

The Persian Christians were more contented under the scepter of the Arabs than under the magi.

King Kobad II Shervia died at Dastegerd after a short reign, and Ardashir III, succeeded him; also he was deposed after a short reign. (630).

Parschan, who had deposed King Ardashir, reigned forty days. He was general in King Kesro's army, and was called Shaherbaraz; he had command at the sacking of Jerusalem.

He deposed and killed King Ardashir III, and proclaimed himself king, but he was killed 630—three brothers in the army of Eztechar caused a revolt, because Parschan was not of royal blood, and he was killed, as he was getting off his horse.

Purandakt, Daughter of Kesro Pervis, Queen of Persia, 630-631.

She was known as a good and wise judge, and she commenced her reign by making peace with Rome. She sent Mar Ishu Jahb, the patriarch, as her embassador to Emperor Heraclius. In his suite were Koriakos, Metropolitan of Nisibis, Gabriel from Kerka of Beth Salek, Paul, Metropolitan of Chadib, and Mar $shu Jahb of Nineveh and Sahaduma. The messengers were gladly received, and articles of peace agreed upon, according to the will of the Persian queen.

But Ishu Jahb, the patriarch, was led into temptation and fell. When admitted into the presence of the emperor he was asked about his religion, and he confessed the Greek faith, and worshipped according to the Greek church. When he returned to Persia, Barsauma, a monk of Shusan, said to the patriarch: "If you had not agreed to the excommunication of the three fathers of our church, Diodorus, Theodorus and Nestorius, and confessed your belief in St. Maria being the mother of

God, the Greeks should not have allowed you to administer the sacrament at their altars."

Ishu Jahb was blamed for his behavior, and would have been deposed had not the queen interfered. She was very grateful to him for the help he gave her in making peace with the emperor, and she demanded that the Christians should obey the patriarch in church matters. She died soon after the return of the embassy, and was succeeded by her sister, Erzmendakt, who reigned only a short time and was killed by the general of her own army.

Hormezd V, son of Kesro, ascended the tottering throne. He was soon deposed and killed, and Jazdegerd III, the last of the old Sassanian dynasty, commenced his inglorious reign (633). In his time the Mohammedans captured the Persian possessions, one by one. 642 they had taken everything, and the Persian king remained as a shadow-king until he was killed (651 or 652). The Caliph then came into power. Both Mohammed and Abubakr, who died 634, had great influence in Persian affairs, and Omar IV (634-648), is counted as the ruler of Persia, although Jazdegerd III was the nominal king.

Mohammed (From Roset al Safa).

He was born about 570 A. D. at Mecca, was the son of Abdallah Ben Abd-Al Muttalib and descended from the Koreish tribe. His parents died, and he was brought up by his grandfather, who was very kind to him, but in poor circumstances, so the boy early suffered the hardships of poverty. At the death of Abd-Al Muttalib, he became an inmate of the house of his uncle Abu Talib. At the age of twenty-five years he entered the service of Khadija (Cadija), a rich widow, and traveled as her agent with the caravans between Arabia and Syria. Later on he married the widow and became rich. On his travels he had met Sargis Bahira, a Syrian, who lived in a convent. They became friends and discussed many problems, especially religion. Sargis Bahira explained to Mohammed the New and the Old Testament.

When Mohammed was 40 years of age, he appeared before the world as a reformer. He said that Gabriel had appeared to him and in the name of God given him instruction to preach the new religion. The people of Mecca did not believe him, and Mohammed fled to Medina (622 A. D.). This happened ten years after his first vision. The Mohammedans date the time from this flight (Hegira).

By degrees Mohammed grew in power, and missionaries began to spread his teachings. The rulers of the neighboring countries would not



MOHAMMED THE PROPHET.

accept them, and Mohammed commenced his holy wars, in all twenty-nine, to carry his religion to the foreign countries. His followers ruled with fire and sword, and many sackings of cities and murders of people were performed to fulfil his commands. Arabs, heathens, Jews and Christians were visited by the hords of the prophet, and soon his teachings had spread over large parts of Asia, Africa and Europe.

Bar Hebraus says that the Mohammedans reaped nations and lands, as the harvester mowed hay. Everything fell before their flaming swords.

The Arabian followers of Mohammed believed in holy wars, and that every warrior who was killed would be rewarded with a place in heaven and enjoy the blessings of Paradise.

They also gained their worldly reward in the luxuries and riches of the captured enemies. The simple Arabs, who had lived in tents and been poorly dressed, could now live in palaces and deck themselves with purple and treasures from the wealth of Asia and Europe—and many were willing to take this worldly reward.

The nations were alarmed, and many submitted to the sway of Islam to save life and property. Mohammed wrote to six rulers and demanded that they embrace the new religion. He signed the letters with his golden seal-ring, but the angel appeared in a vision and told him, that the ring should not be of gold, but of silver, and so another ring was made according to the instructions. Engraved on it was the sentence: "Kalimat Allahi; Rasulu Muhammad" which means: "God's Word, the Messenger Muhammad."

The messenger to the king of Abyssinia was Omar Omlia Zamere, to Emperor Heraclius Dahae Kalbei, to Kesro Parvis Abdallah, Ben Kaziopa, to the viceroy of Egypt Katel, Ben Abbe, to Harat Ben Abei, governor of Damascus Sultan Ben Omar.

King Kesro Parvis became angry when he read the letter and tore it to pieces, because the name of Mohammed was written above his own. When the messenger returned and told Mohammed what Kesro had done, he said: "May God destroy the kingdom of him who tore my letter to pieces."

Bar Hebraus writes that Heraclius considered the power of Islam and called the bishops and clergy and the other wise men of his empire to consult with them. He asked them about the new religion, and they told him what they knew about it. He said: "Those people worship only one God and have no idols; they are not in the dark, but they are not in the perfect light of the Christian religion."

In the 9th year of Hegira (631 A. D.), Mohammed sent a message to the people of Buchram who were Christians and invited them to accept Islam.

They got the message in the summer time and came together and elected fourteen of their best and wisest men to carry the answer to Mohammed. Arriving in Medina the embassy again elected three men of their number to appear before Mohammed. They were Abd-Al-Masiah, one of the oldest and best men among the Christians of Buckram, Aiham, a well merited army officer, and Abu-Al-Harit, Ben Alegama, a learned and good man. They arrived at the Mosque of Medina, where Mohammed met them and politely invited them to accept Islam. The spokesman said: "O, Mohammed, what do you say about our Lord Christ?"

Mohammed answered: "He is the servant of God, and His prophet!"

The spokesman: "You know, that our Christ has no earthly father?"

Mohammed: "Yes, I know that!"

The Spokesman: "If it is so, how can you say He is the servant of God and a human being? No human being has been without a father!"

Mohammed said: "I cannot answer your question to-day; you must remain at Madelia, till we have discussed the matter." The three men made their prayer in the mosque, turning their faces toward the east, and left the house of worship. The next day they returned, and Mohammed said to them: "A verse about the Nazarene has been revealed to me." And again he asked them to join the followers of Islam. They refused, and so he told them to prepare for war with him. They answered: "We are not strong enough to make war, but we will pay you a yearly tribute of 2,000 (Hilah) pieces of money; 1,000 pieces to be paid in the month of Zafar, 1,000 in the month of Regab (each piece of money (Hilah) was worth 40 drachmas). They were agreed on this, and Mohammed gave them a written statement that his followers should not harm the Christians of Buckram.

Mohammed also sent a message to a tribe, the Najarai—who were Syrian Christians. They lived in tents. Their chieftain's name was Said, and their bishop was Mar Jahb Alahah. These two men appeared before Mohammed and brought him presents and promised to pay him a tribute if they were allowed to worship according to their own religious belief. They were agreed, and Mohammed gave them freedom to worship without being harmed by the Islamites. The written agreement contains many conditions—a copy of it will appear in this history.

Mar Johannan Ibn Roba was chief of another tribe—the tribe of Ela.

Mohammed wrote to him and asked him and his tribe to come into the new religion, or if not, pay tribute, or be prepared for war with him. If they disregarded his message, he would seize the children of the tribe and kill them. If they did as he said, he would protect them. He also wrote to other tribes and nations and made the same offer and the same threats.

But the truth is, and it must be said, that Mohammed, and the first four caliphs, treated the Christians very well—much better than they treated the other nations of Jews or heathens. Mohammed died June 8th, 635, 63 years old. After his death sword and fire spread Islam over a large part of the earth. Ali and his son Hassan made war on Moawiya I, Jezid I of the Omayyad family, and fought about the caliphate, but during their struggles the Syrian Christians were left unmolested and were allowed to preach and teach, and they spread the gospel to many nations. When the Mohammedans had captured Persia, they (the Syrian Christians) went to Turkestan, where many Christians resided, and had their bishop seat at Samarkand, founded 503 A. D.

This part is taken from the writings of Shimon Assemani and Bar Hebraus.

Mohammed wrote an epistle to Said, head of the Nazarene tribe, who were Christians, and asked him and his people to accept the teachings of Islam. Together with Jahb Alahah, their bishop, Said appeared before the prophet and agreed to pay him tribute for enjoying the liberty to worship in their own way unharmed by the Islamites. The document was signed by Mohammed himself and a number of the leading Islamites. It is written in the Persian language and has been preserved among the Christians for many centuries.

1517 Sultan Selim came from Constantinople to Bagdad, and it is said, that Shimon the fourth, the patriarch, visited the sultan and showed him the precious document. And the sultan said that it was so valuable, that it ought to be preserved in the royal treasury of Constantinople. The patriarch had to give it up, but Selim gave him a copy of the document, signed by himself. The copy is kept by the patriarch; it is still extant—the original is in Constantinople.

وشرط را برخود لازم و واجب شمرند تا در روزیکه خدای تعالی خواسته باشد و شاهد است
با این عهدنامه این خط در میان رهبانان و روسای ایشان از حضرت محمد المصطفی صلی الله
علیه و آله خواهد بود و شرطنامه در بیانست والله اعلم حکم صورت امضای خلفاء و صحابهٔ کبار
که در روزنامهای خارجه نقل می شود شهادت می دهند براین مکتوبیکه محمد رسول الله برای
نصاری نوشته و بانها شرطیتاً قرار داده و عهد بسته است

ابو بکر صدیق عمر بن خطاب عثمان ابن عفان علی ابن ابی طالب علیه السلام

معاویة ابن ابی سفیان ابو دردا ابو ذر ابو براه عبد الله ابن مسعود

عبد الله ابن عباس حمزة ابن المطلب فضل ابن عباس زبیر ابن عوام

طلحة ابن عبد الله سعد بن معاذ سعد ابن عباده ثابت ابن قیس

یزید ابن ثابت عبد الله بن یزید سهل ابن سیفا عثمان

ابن مظعون داود ابن جبه ابو العالیه عبد الله ابن العمر القاضی

ابو حذیفه ابن عبیر بن ربیعه عمار ابن یاسر هاشم ابن

عصیه حسن ابن ثابت کعب ابن کعب کعب ابن مالک

جعفر ابن ابیطالب رضوان الله علیهم اجمعین نوشت این

عهدنامه را معاویة ابن ابوسفیان باملاء رسول خدا روز دوشنبه آخر ماه

جمادی چهارم از سال چهارم از هجرت نبویه علی صاحبها افضل السلام وکفی بالله شهیداً علی ما فی
هذا الکتاب

واین اعانت را از قبیل ترحّم و مرحمت نشمارند پس ایشان اطاعت کرده اند و امان خواسته اند
و در پناه ما آمده اند اعانت و امداد ایشان در این باب لازم است و اگر کسی از ایشان
رسول باشد و مصلح باشد سایر مسلمانان منع رسالت او ننمایند و اگر اعانت و امداد
امّت نمایند قبول دارند پس اگر او را منع نمایند از سلک ظالمان باشند و نزد رسول الله
عاصی بوده باشند و خلاف وصیّت آن حضرت نموده باشند این است شرط حضرت محمّد
رسول الله صلی الله علیه و آله با امّت نصرانی شرطنامه که بعد از وصیت مذکور نموده و
مقرر نمود آن حضرت با ایشان در دین و آیین آن جماعت امری چند را که اهل ذمه بر ذمّه
خود واجب داشته اند از آن جایز ندانسته اند و وفا بعهد و پیمان نمایند یکی آنکه معاونت
مشرکین اهل حرب را آشکار و پنهان نکنند و دشمنان مسلمانان را در خانه خود راه که در
که در محل وحشت با اهل اسلام درست یابند و اهل حرب را در خانه خود و صومعه خود
فرود نیاورند و ایشان را یاری و امداد ننمایند و سلاح تیر و شمشیر و اسب وغیره مشرکین را
طریق کبر یا ندهند و مال خود را امانت با ایشان نسپارند و حاجت خود را از اهل
حرب نبرند و بزبان و بدست امداد اهل حرب نکنند مگر در بلاد دیگر تقیه لازم باشد و اگر مسلمانی در
حوالی ایشان واقع شود تا سه روز و شب رعایت او را بر خود لازم دانند زیاده لازم نیست
و آزار و اذیت اهل شر را از مسلمانان دور گردانند و اگر احتیاج افتد پنهان کردن یکی از مسلمانان
در منازل و اطاق عمارات خود او را جای دهند و ما دامیکه پنهان باشند در حفظ تغافل
جایز ندارند و فرزندان و زنان مسلمانان را بدشمنان ننمایند و نشان ندهند و از رخنه نمودن
نگذرند پس اگر کسی از اهل ذمّه در امری از این امور تهاون و تقصیر نمایند و شرط عهدها
ننموده باشند پس بیزار است از خدا و رسول خدا اما وفا بحقی خواهد نمود باید وفا بعهد

که با ایشان بر سر اعدا خروج نمایند و اگر ایشان را دشمنی به پیش آید مسلمانان اسب و سلاح
محاربه را از ایشان تقصیر نکنند پس بدین سبب پسندیده افعال خواهد بود و احدی از اهل ذمه را
به تعدی و جبر با سلاح یا درند و جدل نه نمایند به نیکوتر وجهی و بال مرحمت و عاطفت خود را
بر ایشان گسترده و دفع ضرر اهل شر را از ایشان نمایند در هر مکانی و در هر جایی که باشند از اهل
ذمه جنایتی نه نمایند در قتل و خطاء و غیره همه اهل در باب او لازم دانند که زیادت از
از مافوق طاقت از و طلب ندارند و طریق اصلاح را فیما بین ایشان جاری دارند و از فرموده آیه وا
هدایه فاما مناً وانه خیرا) درگذرند بعد از این عهد و میثاق و اعطای جزیه و خراج احدی از ایشان را
با ایشان دست نه بت و مجبی ندارند و ایشان را نیز با اهل اسلام مهمی و هیچ وجه نسبت و
نخواهد بود تا آن زمانیکه خدا بخواهد و همچنین مسلمانان به تعدی از ازواج و ابکار ایشان را بر رغبت
ایشان تصرف نمی توانند کرد مگر آنکه برضا و رغبت تام خود در حباله مسلمانان راضی گردند
و به نکاح مسلمانان به عقد دوام یا غیر دوام و موقوف برضای ایشان دارند که هرکه را دوست
دارند و راضی شوند مختارند و بعد از آنکه در نکاح ایشان در آمده آن زن را به نصرانیت خود واگذارند
و منع از عبادتخانه نصرانی نکنند و در دین و آیین خود بدان طریقه که خواهد سلوک نماید و از
اقتدا به جماعت رهبانان آن زن را مانع نشوند و جبر و اکراه ننمایند در ترک و رفض آیین
و دین که دارند پس اگر از فرموده ملکوتی به عهدنامه تخلف نمایند مخالفت خدا کرده باشند
و نزد پیغمبر عاصی باشند عیاذاً بالله بسبب نقض میثاق رسول خدا نزد حق سبحانه و تعالی از کاذبان
نوشته شود بر اهل ذمه راست و تعمیر مساجد و عبادتخانه ها و صومعه ها که داشته باشند
در مصلحت دین خود کرده ناحیه مسلمانان معاونت و امداد خود را در باره ایشان دریغ ندارند

عبرت میشوند و اهل ذمّه میشوند و اتباع و اعوان است میشوند و بدین سبب واجب است بمن رعایت
و حفظ و حراست ایشان را از هر گروهی و آزاری و دفع کسانیکه سبب آزار ایشان باشند و باید
در مطالبات و خراج زیاده از قدر طاقت ایشان طلب ننمایند و از آنچه ایشان بآن راضی
باشند در نگذرند و ظلم و ستم با ایشان نکنند و تغیر در بناهای ایشان ندهند و کشیشان را از عمل
خود باز ندارند و نصرانی را مانع آیین و مذهب که دارند نشوند و در صومعه و معبد خود بهر طریق که خواهند
عبادت کنند و در تخریب و انهدام کلیسای ایشان سعی جایز ندارند و از خانه و عمارات آنها
داخل مساجد و بیوت اهل اسلام بعنف و تعدّی و غصب ننمایند مگر برضای ایشان پس کسیکه
از فرموده در گذرد و خلاف معمول بجای آورد و پس عهد و میثاق را باطل کرده خود را بغضب خدا
و رسول خدا آورده باشد و از ایشان زیاده از یک دینار جزیه طلب ننمایند یا یک جامهٔ حریمی
و آنچه خراج از ایشان حاصل میشود برای اعانت مسلمانان خواهد بود که داخل بیت المال نموده و در
مصرف معیّن صرف نمایند و زیاده ازین طلب ننمایند هرچه از اهل تجارت و صاحب جمعیت
خواه در بحر غوّاصی کنند خواه معدن طلا و نقره یا مال بسیار بدست داشته باشد از ایشان
زیاده از دوازده درهم طلب ننمایند بشرطیکه متوطن و قایم مقام باشند و از اهل ذمّه جمعی که
راه گذر باشند و از سکنهٔ بلاد نباشند و جای و مقام نداشته باشند خراجی و جزیه طلب ندارند
مگر آنکه در دست ایشان از میراث و غیره چیزی باشد که مال و حق امام در آن باشد پس
همان حق را از و طلب نمایند و جور و ستم را در روا ندارند مگر بقدر طاقت او و طمع در عمارت و زراعت
و بیوت آنها ننمایند و اهل ذمّه را تکلیف نکنند که با مسلمانان اتفاق نمایند و در رفع
اعدای دین در محاربه و مقاتله که مسلمانان را با غیر ملت واقع شود و اهل ذمّه را تکلیف نمایند

بر همه اهل اسلام محترم است هر آنچه که رعایت این امر و این وصیت را بر خود لازم شمارند
اعتقاد او بمذهب اهل بیت راسخ خواهد بود و سزاوار ثواب خواهد بود و هر که باعث تضییع
و شکست این عهد شود و مخالفت نماید و درگذرد و از آنچه امر کرده است با او پس آنکس
سعی و جهد کرده باشد در نقض و شکست عهد و پیمان خدای عز و جل و بی ادبی کرده باشد
سزاوار لعنت گردد خواه از اولاد سلاطین باشند و خواه رعیت باشند از مومنان و مسلمانان
پس شروع کردیم در این عهدنامه بذکر و پیمان و میثاق که از جانب الله بآن مامور شدیم
و بستیم این عهد و پیمان خود را به سنتی محکم که این چنین عهدی و پیمانی هیچ پیغمبری از
پیغمبران نه بسته و هیچ ملکی از ملائکه مقرب را میسر نشد که در باب طاعت و ادای
فرایض نموده باشد پس آنهائیکه امت من باشند باید که وفا بعهد معهود نمایند
و نگاهداری ایشان کنند و اعانت ایشان را مومنان لازم دانند و نگاهداری ایشان
گشته در این ناحیه که باشند خواه دور و خواه نزدیک در جماعت ایشان و جاهائیکه آنها
عبادت پروردگار میکنند و جاهائیکه رهبانان و کشیشان می باشند و در هر مکانیکه
از امثال کوهستانها و بیابانها و عمارتها و سنگستانها و همواریها و بناهائیکه بوده باشند
نگاهداشت ایشان نماید و دین ایشان و ملک ایشانرا محفوظ نمایند اگر در طرف شرق
و اگر در طرف مغرب و اگر در دریا و اگر در خشکی آنهائیکه رعایت خاطر ایشان نمایند
باید این گروه را داخل در امن و امان دانند و هر آزاری و گروهی که ایشانرا
سانح باشد محافظت و معاونت ایشان را بر خود لازم شناسند چرا که ایشان

ORIGINAL TEXT

of agreement between Prophet Mohammed and Nazarene Christians of the East.

عهد نامهٔ حضرت محمد

ترجمهٔ عهد نامه حضرت رسول صلی الله علیه و آله که فیمابین امت خود و امت نصاری
متفقه فرموده است
این کتاب خطی است معروف و سجلی است مشهور و سندی است مضبوط و عهدی است
که رعایت آن واجبست از برای جمیع ملت نصرانیه. و غیره که در اطراف و اکناف
عالم از طرف مشرق عراق عرب و عجم یا از جانب مغرب بلاد عرب و عجم
ساکنند خواه دور باشند به بلاد مردم ایشان خواه نزدیک مردم با ایشان
راه برند یا نبرند وصیت و عهد نامهٔ ایست لازم الاطاعه و حفظ و پاسداشت آن

Note.—This writing is read from right to left.—Ed.

The agreement between Mohammed and the Syrian Christians of Nazarai, between Islam and Christendom is a manuscript of great scientific value, and it is highly treasured by the Syrian Christians. It shielded and protected them against the attacks of the Islamites. The document had such a power, that wherever it was shown, the followers of Islam would drop their weapons and obey the command of the prophet—to leave the Syrian Christians unharmed. If a Moslem disobeyed this command he would be guilty of an offense, that would exclude him from the blessings of heaven forever. This agreement was always kept, and no follower of the prophet has ever violated it.

Here is the Agreement:

"God has told me in a vision what to do, and I confirm His command by giving my solemn promise to keep this agreement.

"To the followers of the Islam I say: Carry out my command, protect and help the Nazarene nation in this country of ours in their own land. Leave their places of worship in peace; help and assist their chief and their priests when in need of help, be it in the mountains, in the desert, on the sea, or at home. Leave all their possessions alone, be it houses or other property, do not destroy anything of their belongings, the followers of Islam shall not harm or molest any of this nation, because the Nazarenes are my subjects, pay tribute to me and will help the Moslems. No tribute, but what is agreed upon, shall be collected from them, their church buildings shall be left as they are, they shall not be altered, their priests shall be permitted to teach and worship in their own way—the Nazarenes have full liberty of worship in their churches and homes. None of their churches shall be torn down, or altered into a mosque, except by the consent and free will of the Nazarenes. If any one disobeys this command, the anger of God and his prophet shall be upon him.

"The tribute paid the Nazarenes shall be used to promote the teachings of Islam and shall be deposited at the treasury of Beth Almal. A common man shall pay one denar (piece of money), but the merchants and people who own mines of gold and silver and are rich shall pay twelve denars. Strangers and people who have no houses or other settled property shall not have taxes levied upon them. If a man inherits property he shall pay a settled sum to the Beth-Almal treasury. The Christians are not obliged to make war on the enemies of Islam, but if an enemy attacks the Christians, the Mohammedans shall not deny their help, but give them horses and weapons, if they need them, and protect them from

evils from outside and keep the peace with them. The Christians are not obliged to turn Moslems, until God's will makes them believers.

"The Mohammedans shall not force Christian women to accept Islam, but if they themselves wish to embrace it, the Mohammedans shall be kind to them.

"If a Christian woman is married to a Mohammedan and does not want to embrace Islam, she has liberty to worship at her own church according to her own religious belief, and her husband must not treat her unkindly on account of her religion. If any one disobeys this command, he disobeys God and his prophet and will be guilty of a great offense.

"If the Nazarenes wish to build a church, their Mohammedan neighbors shall help them. This shall be done, because the Christians have obeyed us and have come to us and pleaded for peace and mercy.

"If there be among the Christians a great and learned man, the Mohammedans shall honor him and not be envious of his greatness.

"If any one is unjust and unkind to the Christians he will be guilty of disobeying the prophet of God."

Mohammed asked the Christians in time of war to refrain from helping the enemies of Islam in any way, openly or secretly.

"The Christians should not shelter an enemy of Islam or give him horse, weapon or any other help. If a Mohammedan is in need the Christian shall for three days and nights be his host and shelter him from his enemies. The Christians shall, furthermore, protect the Mohammedan women and children and not deliver them up to the enemy or expose them to view. If the Nazarenes fail to fulfil these conditions, they have forfeited their right to protection, and the agreement is null and void.

"This document shall be intrusted to the Christian chief and head of their church for safe keeping."

Here follows the signatures of Mohammed and his foremost men and followers:

"Signatures.

Abubakr Zadik, Omar Ben Chetab, Moavijah Ibn Abi Sofijan, Abu Darda, Abuzar, Abubra, Abdula Ibn Masud, Abdulah Ibn Abas, Hamza Ibn Almulabb, Fazl Ibn Abas, Zaibar Ibn Aqam, Tilha Ibn Abdullah, Saad Ben Maaz, Saad Ibn, Ebadah, Sabeh Ibn Kebis, Jazid Ibn Sabid, Abdullah Ben Jazid, Suhail Ibn Mifah, Othman Ibn Mazum, David Ibn Gijah, Abu Alalijah, Abdullah Ibn Omar Alqazi, Abu Harifah, Ibn Azir, Ibn Rabiah, Ebar Ibn Jaamir, Hashim Ibn Azijah, Hasan Ibn Zabid, Kab Ibn Kab, Kab Ibn Malech, Jafar Ibn Abu Falib. The peace of God be over

them all! This agreement is written by Moavijah Ben Sofian, according to the dictates of Mohammed, the messenger of God, in the 4th year of the Hegira in the city of Medina."

Abubakr, the First Caliph.

Mohammed died the 8th of June, 632 A. D. (the 11th year of Hegira), and Abubakr was elected caliph. He had been the closest friend of Mohammed and one of the first who believed in him. His name (Abubakr) means "father of the virgin."

He was opposed by the same Bedouin tribes who rebelled especially against taxation, and he proceeded to punish them and succeeded in bringing them to submission.

Khalid, the general, was sent to Basra; arriving there he met a well-known man, Bahir Bini Abi Bahir, who said to him: "You are welcome to this country, oh Lord." Khalid said: "Why do you not greet me, as Islam bids and say: 'Peace be with thee!' "

Bahir answered that he was a Christian and believed in Jesus Christ.

Khalid said: "I also believe in Jesus, he is a prophet," and he asked if Bahir did not believe in Mohammed as the prophet of God.

Bahir answered: "Jesus Christ! I know of no other prophets."

Khalid said: "The Islam religion considers Mohammed God's prophet; you must embrace Islam, or pay tribute;" and Bahir paid the tribute and was left to worship in his own way.

Bar Hebraus says that Abubakr sent out armies to Egypt, Palestine, Persia and Arabia and fought against Arabian Christians, who lived near and in Medina. Much blood was shed in the time of the first caliph. He died 63 years old (22nd of August, 634 A. D.) and had reigned about 2 years, 3 months and 7 days (13th year A. H.)

Omar.

Omar (Ben Ketab Ben Nefil) succeeded to the throne of Mohammed. He had been prime minister during the reign of Abubakr, whom he in fact had placed on the throne. He was a big, strong man "dark skinned," so much so, that his color was almost black. He continued the wars of Abubakr, and in his 10 years of reign made great conquests. In Asia Minor his general fought with great success. Heraclius was obliged to abandon Syria and he sent an embassy to caliph Omar and asked for peace. The leader of the embassy said that the Islamites did not gain honor in making war against a nation so poor as the Syrians. "They have no gold or silver; leave them alone and return to your own country."

The general answered: "We make war to death for the sake of our religion."

639 A. D. (17 A. H.) the Arabs besieged Jerusalem. The people expected help from Emperor Heraclius, but he made no further attempt to oppose the army of Omar. The patriarch and the clergy went to the commanding Mohammedan general and said: "This is the Holy Land; God will punish those who destroy it." The general said: "We will take the



OMAR.

Holy land for our holy prophet—not for ourselves." The patriarch finally caused the general to write to the caliph, and he came to Jerusalem and agreed with the patriarch to give the Christians peace if they paid tribute. Omar caused a mosque to be built in the place where the temple of Solomon had stood.

During Omar's reign many battles were fought; many people were killed, among them many priests, and some of the Christians left Persia

and escaped to India. Omar was killed in the Mosque Abu Lolo at Medina 644 A. D., in the 23rd year of the Hegira.

Uthman, Caliph.

Uthman Ben Affan was the 3rd caliph; he succeeded Omar, the 1st of Dec., 644 A. D. He sent armies to Europe and Africa, to Spain, to Abyssinia.

In Uthman's day it was found that the Koran contained some mistakes, and he gathered all the copies of the holy book of Islam and issued a revised edition of it. He caused all the old copies to be burned. 656 A. D. (35th year A. H.) many rebels came to Medina, and the caliph, not having many defenders at home, was seized and put to death. He was over 80 years of age, and had reigned about twelve years.

Ali, the Fourth Caliph.

Ali Ibn Abu Talib was elected caliph by the rebels after the death of Uthman. Moavijah Ben Abu Sofian, who had been governor in Syria during the reign of Uthman, refused to recognize Ali and demanded revenge for the murder of the old caliph, Uthman. He was proclaimed caliph by his followers and friends, while Ali also was supported by a very large party. The defenders of Islam had split in two parties who made war against each other. Ali was at last murdered (Jan. 661), and his son, Hassan, who succeeded him, made peace with Moavijah.

644-647 *A. D. Mar Emah, Patriarch, during Uthman's Caliphate.*

Emah was a native of Arzon and had been educated at the school of Nisibis. There is nothing recorded about his life, after he became patriarch of Salek. The country was so torn by wars, that the people had little time to notice the work of peaceful men.

Mar Ishu Jahb III. Kadifa, Patriarch, 650-660 *A. D.*

During the time of Uthman, Ali and Moavijah he came from the cloister Beth Abhe and was first Metropolitan of Mosul. The Romans offered to build a church at Mosul, but he himself caused a church to be built near his cloister. From Beth Abhe cloister much learning and piety were spread over the countries of the East.

The patriarch was a God-fearing man, zealous and active with love for his church and fellow men. He wanted to make his church a power again, and he succeeded in having the Christian church respected by all the people. He built churches and schools.

Mar Giuerges I, Patriarch, 661-680, during the Reign of Moavijah.

Giuergis was a native of Kaphra in Rustaka, in Beth Garmai, his parents were rich and free people, his father owned two villages, and at the death of his father Giuergis inherited one of these villages. This property he gave to the church and became a disciple of Mar Ishu Jahb the patriarch. Giuergis became in time patriarch and traveled much and visited the communities of his see; he was a just man and dealt uprightly in all church matters. He had enemies who complained of him to Caliph Moavijah. They said that the patriarch taxed the communities. The caliph demanded gold from the patriarch; but he refused and Moavijah became angry, annoyed the patriarch in every way and put him in prison. He tore down churches to erect mosques in their places, especially at Gufu and in the country of Hierta. Hassan, Ali's son, made a treaty with Moavijah which gave the whole power to Moavijah, and Hassan retired after a short and troubled reign, 661 A. D.

The Synod of the Blessed Father Giuergis, Held in the Land of the Ketranes.

In the month of May, 681 A. D. (59 A. H.), a synod was held to revise the church rules, formed at earlier meetings. Synods had been held from time to time by the bishops to see that everything was kept up, as it should, and if any changes needed to be done.

At this meeting six bishops met with the patriarch to consult about the church affairs, and they resolved:

1. That the doctrines of the church should be taught in the communities, as it had been heretofore, pure and simple, as it had been accepted by the fathers of the church.

2. That if the Christians in the cities or villages wanted to build churches or convents, they should do so only in accordance with the bishop's order, and not without his knowledge or consent.

3. That the officers of the church should be chosen among men of good reputation and learning, zealous in the work of the church, in the right and good way. The offices should not be for sale; money or other gifts or influence should not count in the election of church officers. The man that uses these means is unworthy to serve the church of God.

4. That, the bishops must not arbitrarily settle the affairs of the church or communities; a number of trustworthy men shall arrange about the expenses of the church, that no man shall speak evil of it.

5. That, when a bishop has assumed his office in a church or cloister, he alone shall appoint priests and deacons, none of the community has anything to say, or do in this matter, it is the duty of the bishop and his alone.

6. That, if a Christian has failed, he shall be judged by Christian men and the bishop shall preside. A judgment against a Christian given by disbelievers, or heathens, is not valid.

7. That admission to church offices cannot be bought or influenced by foreign power, and if a member of the clergy should leave his office without order, or consent, of the bishop, and go to serve in another place, he shall be expelled from office.

8. That no member of the clergy shall apply to any one for help, as was formerly done,—the bishop shall look to their needs and provide for them.

9. Resolutions and regulations about nuns (Be'nath Kiama), their office in church; their dress, etc.

10. That no member of the clergy has a right to leave his office, except with the consent of the bishop.

11. That the bishop shall take care of the orphans, looking concientiously after, and keeping their property and possessions, until they are able to care for themselves.

12. About men who pretend to be monks or teachers, but are not.

13. No woman shall marry a man without consent of her parents, and a priest shall solemnize the marriage.

14. *Christians* shall not marry heathens.

15. *Christians* may come to church in the mornings or evenings as best suited to them.

16. A man who marries two wives, trespasses against the Christian law, and shall be held in contempt.

17. The Christians who do not honor the holy sacraments shall be punished.

18. About funeral ceremonies for which no rules were provided before.

19. About the positions and rights of the bishops—the Christian governor shall not demand taxes from the bishops.

These were the resolutions of the synod of Giuergis, the patriarch.

An epistle, a pastoral letter—written by Giuergis, the patriarch, to

Mina, pastor and Chorepiscopus in the Persian empire. "Giuergis, the servant of the church, and patriarch by the grace of God, to Mina, our beloved brother in Christ:—Peace be with thee!

"We have received the letter written last year, and also that of recent date, and we have heard about thee from many men who know thee in the place where thou art serving the church of God.

"They speak well of thee and bear witness of thy true Christianity and charity and of the grace of God that is with thee. This pastoral letter is written to serve the true faith and comfort those who are in need of guidance.

"Thou, our beloved brother, must know that this letter is not from the teachings of Theodorus, or Nestorius—these two good men have been held in contempt and scorned by foolish persons who lack knowledge and understanding—but the words of this letter are the words of Jesus Christ, our Lord. He has given them to His apostles by the Holy Spirit, and in brotherly love we give it to thee."—Here follows a description of the divine and human nature of Christ; learned discussions are repeated about the two perfect natures of our Lord. Writings by Ignatius, the first patriarch of Antioch; by the great Antonius, the bishop of Alexandria; by Ambrosius, bishop of Milan; by Gregorius and many others who spoke of divine things, were discussed in full and brought in evidence to prove the apostolic origin of the true faith. The patriarch concluded thus:

"We have written this in the Persian language. Read it through several times, until thou understandest it perfectly. Think over everything said in the letter, and if there be anything thou doest not understand, pray God to enlighten thee, and examine the New Testament, the Epistles of St. Paul, and the Acts; search well both in New and Old Testament; both have been inspired by the Holy Spirit.

"God be with thee. Giuergis, patriarch."

Mar Johannan I. Bar Martha was patriarch from 680-682 A. D.

Knanishu I., Patriarch, 686-701 *A. D.*

He succeeded Johannan Bar Martha, 694-701, in office of the patriarch. He was called "the Lame." He was opposed by Johannan of Nisibis who was favored by caliph Abd-al-Malik Ben Mervan. Bar Hebraus relates that the caliph came to the place where Knanishu I resided, and, according to custom, the patriarch went out to meet him and to bless his entrance into the place. Abd-al-Malik asked the patriarch some questions about religion, and Knanishu answered cautiously, that a king-

dom won by sword did not have such a firm foundation as those founded on divine faith. He spoke of the kingdom of Christ in the New Testament, and of Moses, the upholder and defender of the old inspired religion. The caliph became angry and ordered that the tongue should be cut out of the patriarch's mouth, but the men who were present interfered; the caliph spared the patriarch but forbade him to come into his presence any more.

Johannan II, patriarch 693-694 A. D. Johannan, metropolitan of Nisibis, was surnamed "The Leper." He was in high favor with the caliph, and bought favors for gold from the officials. The governor sent for Knanishu, the patriarch, deposed him and put Johannan in his place. He put Knanishu into prison, and later he sent him to a convent in the mountains in charge of two of his disciples, who threw the patriarch down a precipice and left him to die.

He was found by some shepherds who nursed him back to life. He remained lame the rest of his life. Recovering from his long illness he went to Inanasis convent near Mosul and remained there until his rival died, and afterwards he again took the affairs of the church in his hands and continued as patriarch until his death, 701 A. D.

Mar Johannan could not pay the money he had promised to get the patriarchate, and his former friends left him; he was put in prison, where he died, and his old rival resumed the honor and position of which he had been unjustly deprived.

Babai, The Great.

During the reign of King Kesro II. Parvis, the patriarchal throne was vacant, after the demise of Gregory of Kashkar (607 A. D.).

The king did not allow the bishops to elect a new patriarch, as he wanted a Jacobite on the vacant seat, and it remained vacant to the death of Kesro (628). Mar Aba was vice patriarch for a while, but he died. During this time of persecution Babai, the archimandrite, was the leader of the Nestorian church. Babai was a native of Beth Zabda. He went to the convent of Mount Gila, and was a disciple of Abraham of Kashkar, and after the demise of Dadishu, Babai succeeded as abbot of the convent. He was chosen patriarch after the murder of Kesro II, when Kobad II, Shervia, his son and successor, permitted the bishops to hold a synod; but Babai did not accept the offer, he preferred the convent, and he made strict rules for the inmates, both novices and monks.

Babai had a vision; he saw an angel who held a sword in his hand, and he was mounted on a white horse. He stopped before the gate of the

convent. The angel said to Babai: "You were not willing to accept the calling of the church, another man is elected patriarch." Babai said: "Who are you?"

The angel answered: "I am the angel of God; he sent me to serve the patriarchs. I have been with you, when you were the leader. Now I leave you to serve the other man who accepted the crown." Babai said: "Had I known that you were with me, I should have accepted, even if it had been a hard and difficult position; but now it is too late. Go in peace and pray for me."

The angel left him; but Babai felt sorry because he had not accepted the patriarchal crown. Mar Babai was a learned man. He was a fine looking man, big and stout, and had a powerful voice. It sounded like a trumpet. His life was pure, and he was just in all his dealings and good to the poor. The rules of Babai were so strict that many of the monks left Mount Gila and founded a new community. But a new and purer spirit was seen in the work of the church. Zealous men came to serve. The rules and regulations were not overlooked any more; the teaching and ministering of the church were ardent and guiding, and the church was honored by every one.

When the people of Israel were in captivity in Babylon the children of God forgot Him and became neglectful of their duties toward Him, and so had been the state of the church before the time of Babai. The servants of the church were tired and disregarded their work. Mar Babai brought in a new time, a new spiritual life. He wrote, built and restored churches, convents, and charitable institutions. New seats of learning were erected; he built, or restored, 24 schools, educated teachers; he had 60 disciples, and they all went out to teach. He gathered around him the learned men, and secured means for them to spread their learning among others. He visited all schools twice yearly. He wrote many books: a commentary of the Scripture, Commemorations of the Blessed Virgin Mary and St. John, and other commemorations of feasts throughout the year. The Palm Sunday service (to be chanted by boys); a history of Diodore of Taurus and his disciples; on Matthew, the wanderer; Abraham of Nisibis. He wrote many poems contained in the "Nestorian Psalter." He was seventy-seven years old when he died, and was buried in the convent where he had been educated.

The Witness of Jazdin Pana.

After the death of Mar Gregory all the Christians, who witnessed his confession and the work, as well as the suffering, the report of which went

all over the world, became filled with the Holy Spirit. They became stronger in faith and fear of God. When the people who killed Mar Gregory found out that his death did not produce any effect upon the Christians in general, they sent after a man who was filled with the Holy Spirit. This man was a prisoner in the country of the Huzaians because he preached Christ. This man's name was Jazdin Pana. He was a native of Shush. There was the habitation of learned men. They gave him the name Pana, which means: "higher or above others," because he was a man highly educated more so than the rest. He was always in the habit of going in to debate with the Christians before he became one. It was from thé Christians in debate that he heard of Christ and was converted and baptized. After he received Christ he deserted all his old friends and their belief, went right on preaching Christ and His atoning blood. Then he returned and began a debate with his old friends and relatives about the Christian religion, like St. Paul, explaining to them what Christ had done for him. Then the people took what he had and also deposed him from his office, as he was a leader of a great body of learned men.

He was called to explain all that had happened to him, and the people wanted to take him back, but he testified: "I must not exchange the fear of God and the salvation of Christ with what I had before." But they insisted: "We will kill you, as we did Gregory, who also accepted Christ." All this did not avail anything. Pana remained firm in his faith.

They brought Pana from the Huzaians to Arameans, thinking that he might hear of the tortures and anxiety which Gregory had suffered and of his death for the sake of simply accepting Christianity. But he still remained firm in his faith, telling them that he was willing to die for Christ like Gregory.

He was brought to Piruz Shabor City. At that time Anushirvan was carrying on war with Rome. Moabed and Moabdan, the governors, and Mahpata heard that Jazdin Pana was brought there, and they sent for him to come to them, and when he came they said to him: "The king says that if you will leave the Christian Church, he will give you the highest title of his kingdom. If not, he will put you to death like Gregory." He said to them: "Do you know that all who die for Christ's sake are always living, and those that do not confess Christ are dead. If I am put to death like Gregory, I will take it gladly. If I escape this death, what would be the difference between me and a heathen?"

They took him out of the city, going to a town by the name of Taima, which was on the road; they were talking to him pleasantly so that he might yet give up Christ, but he did not heed their words. When they came to the town, they made him sit down. Then one of them drew his sword and struck him, cutting off his head. The Christians took his body and buried him at the side of Gregory.

It is said that the caliph had been told that the women of the Christian kingdom of Herta were handsome and well formed, and he ordered the governor to gather the most beautiful Christian girls for the caliph's harem.

The Christians were in despair when they heard the sad news, and their bishop, Johannan, prayed for three days that God would help them in their distress, and it was revealed to him in a vision that Abd-al-Maik was dead.

The Christians resolved to institute a three days' festival in commemoration of this event. It is called "The Virgins' festival," and is still observed in the church.

The Moslem historians call caliph Abd-al-Maik a wise and learned man; he was passionately fond of poetry and a poet himself. He loaded the poets of his court with favors—Moslems as well as Christians. But he was hard and revengeful. He died October 8th, 705 A. D. (14th Shaw wal 86 A. H.), about sixty years of age.

Assemani says that Abd-al-Maik was the first caliph who levied personal taxes on the Christians, and from his time to the present day the Syrian Christians have been taxed to the limit of their ability. The sufferings of the Christians from the Islamites have been repeated over and over again up to the present time.

Bar Hebraus says they called Abd-al-Maik "the father of the flies." He would not clean his teeth on account of the bleeding gums, and the flies gathered around his mouth.

Abd-al-Maik had two famous generals: Mohammed, who commanded the army in Beth-Nahrin, Assyria, Armenia and Azerbaijan, and when fighting in Armenia he ordered the leading men of a city to assemble in a church, then he set fire to the church, and the people perished in the flames.

The other general was Ḥajjaz, b. Yusuf, who commanded the army in Persia and Arabia; he was an obscure officer when he undertook to lead the expedition to Mecca—the other generals being unwilling—and he rose rapidly to be chief leader of the army.

Some Events of the 7th Century.

In 713 A. D. a man by the name of Maron left the church of his fathers and preached new doctrines, and some Syrian Christians followed his teachings.

They were called Maronites and remained as a sect of the Syrian church until they joined the Greek church and settled on the slopes of Mount Lebanon. Also in Egypt were followers of Maron, and they were harshly handled by the heathens and Islamites. In 1254 their church was suppressed by the Saracens.

Johannan was a disciple of Athanasius. In 631 he was ordained by Abraham, patriarch of Antioch, metropolitan of Nisibis. Omar Ben Saidan, Emir of the Arabians, called Johannan and said to him: "You shall translate the gospel into the Arabic language, but the name of Jesus, whom you call God, must be omitted, also everything about the baptism and the cross."

And Johannan said: "Far be it from me to remove one iota from the Holy Writ. You may kill me, o Lord! but I cannot carry out your command."

The Emir then permitted Johannan to translate the gospel in the way he wanted; and in thirteen years he finished the work. He died in 648 and was buried at Amed in Diarbekr.

The Spreading of Christianity in the East.

By the grace of God and the omnipotence of the Holy Spirit the Word was spread, and the schools and convents were the sources that brought the Word to the people. These institutions were not erected by the kings, or the great men, or from the coffers of the rich, but by people with open hearts, inspired by the love of God, and anxious to help their fellow-men to gain the knowledge of the faith which they themselves had acquired, and the results of the work of the schools and convents were wonderful. About 340, A. D., was the time of the hardest struggle of the Christian church, persecutions were in full sway, the sword of the enemy was always lifted and ready to fall on the innocent Christians, and they killed the best and bravest among them—the martyrs—who went rejoicing to their doom in firm belief of Jesus Christ, the Lord. But in its struggle the church gained zealous defenders, who left relatives, friends and country for the sake of the Lord, took up the cross, and fought the enemy and at last carried the day.

Those who had seen the courage of the martyrs went out and preached their faith to the people of the East.

At this hard time the Christians commenced to build schools and cloisters, places in which to assemble and to teach the faith and strengthen its defenders, and this work was continued in the following centuries.

The great school of Edessa was founded by Ephraim Syrus. This school became the mother-institution of all the eastern schools. From Edessa many learned men and faithful Christians went out among the people, men that ranked high in every position. Among the patriarchs, Mar Akak; among the metropolitans, Barsauma; among the bishops, Jahebak, and savants like Mar Narsai, the harp of the Holy Spirit. All these men, and many more from the Edessene institution, have done great work among the people of Persia in teaching and preaching the words of Jesus Christ, the Lord.

The school of Nisibis was founded in the 5th century by Barsauma, after he had been compelled to leave Edessa. Barsauma has had great influence on religious affairs of the Syrian church. Mar Narsai was the leader of the school; and also from the Nisibis institution, where so many branches of science were taught, many great men went out. Among them several patriarchs, as Mar Abha, Mar Emah, Ishu Jahb II (Gedalja), Mar Sabrishu, etc. They had the best teachers at the school. Joseph Husaja, Paul of Basra, Abraham of Kashkar, and Hananja of Chadib. During the leadership of the last named the Nisibis school had 800 students.

Many cloisters were built and afforded a place of refuge and rest for the savants. Well known are the cloisters Beth Abhe, Beth Abin and Mar Mathai at the Mount Izla, Gissa at Mount Kodev, Akhae, etc.

Men of learning and faith came from these institutions and brought with them knowledge, that was spread among the people. Teachers, preachers, savants, authors, and so forth, found way to the most distant places of the empire.

Babai the Great, for instance, came from Nisibis. He was an active and energetic man who led the Christians through hardships and difficulties and stood fearless in every struggle. He erected 60 schools in different places. There was usually a school near the church, and from these schools came many missionaries. Among the teachers educated by Babai was Abraham, "the Lame." He was a cripple, and his mother brought him to Babai. "He is only a half man," said the mother. Babai answered: "This shall be a father of fathers, and a chief of teachers; his name and his teaching shall be famous throughout the whole East." And Abraham, "the Lame", became a great teacher.

Mar Mar Ogin had 72 disciples and built many cloisters.

The Syrian church did much good work in the missionary field. In many distant places churches were built and maintained for a long time.

Mar Giuergis built churches in the northern Khorassan; he even built one in the capital of the kings of the Seljuks; also in Istekar, the old capital of Persia.

Koriakos built a church at Rai near the seat of the present capital of Persia, and a Monk, Shapera, built at Shushtar. And many churches were built in the present district of Urmia, Persia, by Mar Johannan, who also erected churches in other places.

Even to the distant China, India and Afghanistan the missionaries brought the gospel and built churches. They did the same at Samarkand, the capital of Bokhara, in Armenia and Cyprus, in the mountains of Malabar in distant India, in fact, they found way for the gospel from the Caspian Sea to China.

Every cloister was like a publishing house of holy books, and every school was like a library, where they could read the books written by the pious and learned men of the cloisters. Every book was copied by the monks, and the copies spread around. 150 authors are mentioned in the history of the Syrian Church.

Among these are Ephraim Syrus, Shimon, Bar Sabbae, (Simeon bar Sabbae), Aphraates, Narsai, Isaac of Nineveh, Babai, "the Great," Jacob of Edessa, Denka of Hibha, Thomas of Marga, Theodorus Bar Koni, Elias of Parvis Shabor, Raban Emanuel, Giuergis of Assyria, Raban Simeon, Baban Johannan Bar Zobai, Schlimon of Basra, Mar Obdishu of Elam, Giuergis Warda, Gregorius, Bar Hebraus, Raban Johannan of Mosul, Kames Bar Kardake, Obdishu of Zoba, and Mar Abba, the Great, who translated the Old Testament into Syriac, Elias of Maro, and many others.

It is said, that more than 2,000 books and many epistles or letters, written by prominent men at that time, were circulating among the Christians. At present we have left only a few hundred books, most of them written very nicely on papyrus. The books were burned by the enemies, and what was left, the foreigners have carried with them to their own countries.

About 200 of these old books are now collected at the American Mission at Urmia, Persia; some books are still in the old Syrian churches, some in the Vatican of Rome, or in the libraries of London, Paris, St. Petersburg, Berlin, and other European cities. Some are in the cloisters

of Mount Lebanon, or in the Egyptian, or Persian institutions, or in Turkey, or India.

The Contents of the Old Books.

1. The Holy Writ, Old and New Testaments.
2. Commentaries on the holy books.
3. Books about faith, conversion, good deeds, etc., and commentaries on the sacraments, baptism and the Lord's supper (communion), and sermons.
4. Prayer books for each day in the year, and especially for church festivals.
5. Chronicles and history.
6. Books against heretics and heathens.
7. Books of science and learning.

A great number of these books are poetry and hymns for church service.

It was said that if the Holy Bible had been lost, it could be replaced by the many copies of both the Old and New Testaments in the Syrian language.

It is a fact that the fathers of the Syrian church have done a great deal to spread the gospel; they worked faithfully for the cause of the Lord in the missionary fields, and this fact ought not to be forgotten.

Cloisters and Cloister Rules.

Monastic life has always been considered a most worthy life. Aphraates praised the celibate, and advises those who want to live a holy life to remain in that state. Thomas of Marga wrote the first history of monks and cloisters in the 9th century; before that time we find that several prelates have given rules for the inmates of the cloisters, especially to regulate monastic life.

Acacius, 486 A. D., gave rules ordering monks to remain within the cloister and not live with their families in the city. The clergy should marry, but not the monks.

Rules for Monks of the Cloister by Mar Abraham.

In 571, Mar Abraham wrote eleven rules on monastic life. These rules were adopted by several other cloisters.

1. To live a holy life we must have a quiet place to live in; we must pray, and we must work, for idleness is the mother of vice.
2. To fast is a good thing, it prepares the soul for a good and new life.

3. Pray always and read the Holy Bible, and reflect in quiet over the things you have read.

4. Inmates of a cloister should live a quiet life and be gentle and unassuming.

5. During Lent the monks are strictly forbidden to leave the cloister without permission of the abbot.

6. Also at other times the permission of the abbot should be asked if a monk wants to leave the cloister temporarily to visit the city.

7. A monk must not tell a lie, nor feel envy against a brother monk.

8. Silence should be observed during church service.

9. Nobody must break the fast except in sickness, or if he is entertaining guests (who do not observe the same fast day), or if he is traveling or has hard work to do.

10. A monk should, after three years' study, be examined in his studies, and, if he passes the examination successfully, he may leave the cloister and take up work outside it, or found another cloister if he has opportunity to do so.

11. If an inmate of a cloister does not observe the rules of the institution, he should be given time to repent, and if he still disobeys, he should be punished.

In 588, Mar Dadishu added some more rules.

a. The inmates of the cloister should be faithful to the teaching and doctrine of the Eastern church and be far away from the Mesalines, and other heretics.

b. No monk shall begin or take part in religious discussions within the cloister.

c. No inmate of the cloister shall speak about his work to strangers.

d. Illiterate men and boys should not be admitted to the cloister.

e. Every inmate of the cloister should be industrious and always be present at the church service and prayers.

f. Work is forbidden on Sundays and other church holidays.

Every-day Rules for the Brotherhood.

In the summer the monks shall work from sunrise until the hottest time of the day. Then study till noon, and rest till 3 o'clock in the afternoon, and then return to the work in the kitchen, or in the garden, the vineyards, or the fields of the cloister.

Honor and praise should be given to the inmates of these cloisters; they were useful and zealous members of the church and helped the work of God.

1. They were self-denying, frugal and an example for others in good deeds.

2. They absorbed the teaching and doctrines of the church, but they did not keep the knowledge to themselves; they gave it to others, as they used it, teaching in the schools, preaching to the people.

3. They taught the people to pray; the cloister strengthened the church and gave it a living and working power.

Syrian Missions.

From the Pacific Ocean in the East to the Mediterranean in the West; from the Black Sea and Siberia to the Indian Ocean and Arabian Sea, Syrian missions were working. Asia Minor, Cyprus, Egypt, Palestine, Beth Nahrin, Arabia, Persia, Afghanistan, India, China, Mongolia, Manchuria and Turkestan—all had missions where the gospel was taught by zealous workers of the Syrian church.

The China Mission.

During the patriarchate of Mar Ishu Jahb II 636, Syrian missionaries went to China, and for 150 years this mission was very active. Names of the missionaries who went to China. 1st band: The pioneers were bishop Johannan, Jul, Michael, Giuergis and Madargushnasap, Adad; David, Moses and three men by name of Isaac, all ministers of the gospel.

The next band of missionaries were: Agag, Elias, Moses, Obdishu, Simeon—all priests, and the deacon Johannan.

The third band: Aron, Patros, Onnis, Luka, Matthew, Shomah, Sabrishu, Shodad, another Luka, Constantinos, and three men by the name Johannan.

The fourth band: Adadsapap, Anush, Mar Sargis, another Sargis, Posi, Shimon, three men by the name Johannan, and two men by the name Isaac.

The fifth band: Jacob and Sargis, priest, Chorpiskop of Senestan, Gregorius, archdeacon of the city of Kumdan, Elias, Paul, Adam, Isaac, Shimon and 2 men by the name of Johannan.

The sixth band: Jacob, Obdishu, Ishudad, two men by the name Jacob, Shukalmaran, Simeon, Ephraim, Elias, Koriakos, Kijoros, Emanuel and Johannan.

The seventh band: Gabriel, Shlimon, Isaac, Constantinos, Saba of Kush, Mar Sargis, Isaac Koshaia, Paulus, Shimon, Adam, Zakon of Egypt, Matthai of Kush, Anania, Gubtis, Luka, Bishop of Sosian, Jacob, Madad, Gushnasap, Ares, David, Asba of Kush, Johannan, Abba, the

Syrian, Abraham, Peter, Luke and Matthai, all zealous for the work of God.

The 8th and last band of missionaries:

Jahb Alaha, Shoka, Alishu, Thomas, Zacci, Samos, Ephraim, Shimon Ananias, David, Bar Shaba, Johannan, Kelia.

The Syrian church was sending missionaries to China, and from time to time a number of missionaries went out to continue the work which their brethren had begun and carried on with so many sacrifices until death had claimed them. 109 Syrian missionaries have worked in China during 150 years of the Chinese mission. Among them were bishops, priests, monks, deacons. It is said about these men—the messengers of the King of kings—that they were as gentle as lambs and unassuming, but courageous and fearless with the hearts of lions. They sacrificed life and health in the unknown land and did their work among the heathen with faith and trust in God.

They went out from Beth Nahrin, the birthplace of Abraham, the father of all the believers.

The missionaries traveled on foot; they had sandals on their feet, and a staff in their hands, and carried a basket on their backs, and in the basket was the Holy Writ and the cross.

They took the road around the Persian Gulf; went over deep rivers and high mountains, thousands of miles. On their way they met many heathen nations and preached to them the gospel of Christ. The heathen who worshipped idols were told about the Savior, who would take their sins upon himself and save them. They sowed the good seed in the field, worked zealously and won many souls among the heathen nations.

The work of the mission became a blessing to the nations, and the missionaries influenced greatly those among whom they worked; they brought many from sin and idol worship to God; they went to the palaces of the kings and to the cottages of the poor. Kings and princes heard the words about the love of Christ, and they believed; the subjects followed their princes, and with their own hands they destroyed the temples of their idols; those that they heretofore had worshipped and hoped to get help and comfort from. Great gifts were given to the missionaries, but they distributed everything given them in the best way to serve the spreading of the words of Christ, and many souls were won. The missionaries themselves always remained poor, denying themselves everything; many of them became martyrs for their faith; but they were followed by others who took up their work, built churches and schools in the foreign countries, and thus the mission went on for 150 years.

CHAPTER XXV

THE EIGHTH CENTURY OF THE SYRIAN CHURCH PATRIARCHS AND RULERS.

PATRIARCHS: Zeliba Zeka, 713-729; Petion, 731-740; Aba II. Bar Berik Sebjane, 741-751; Surjan, 751-754; Jacob, 754-773; Knanishu II, 774-779; Timotheos I, 780-820.

Rulers: Caliph Jezid and Husham; Caliph Abraham and Marwan the II; Caliph Abdalah Abaz Zapha; Abu Gaphar and Madhi; Caliph Madhi; Caliphs Madhi, Hadi, Horum, Amin and Mamun.

Zeliba Zeka was a native of Karkah Firuz in the country of Terhan. He saw fit for certain reasons to ruin the reputation of Mar Johannan (patriarch), and enlisted the name of Knanishu, the former pupil of Johannan, and others whom he deemed worthy of such a high office. He sent them to China as missionaries. In all there were one patriarchs and two evangelists—Johannan and Elia.

In 713 A. D. Maru, the leader of the Maronite Church, a Syrian, who deserted the faith of his ancestors—taught strange doctrines to his people, converting a great number of them to his new faith. Finally this church became a distinct branch of the Syrians, who are up to this time called the Maronite church. They inhabit the district of Mount Lebanon. Some of this sect have drifted into the Catholic and Greek Churches.

Mar Petion, 731-740.

This patriarch was a native of Beth Garmai. He was the head of the church in the province of Terhan. He was quite young and very handsome, but a zealous and ambitious student. He took charge of the College and Seminary, providing a better condition both financially and otherwise for the schools. He rendered the poor students aid, as he saw fit—in money, clothing and food. This charitable feeling captured the hearts of the students as a body. This created for him a high respect among the college and seminary boys. His hospitable personality and

spiritual earnestness brought a larger number of students to his schools —until their number grew from 200 to 400.

Valid Caliph and Ben Abdula Malick conquered Kashkar, Hind and Andalis. He destroyed the large Greek Church at Damascus. In its place he built a mosque. He prohibited the ministers from writing and speaking the Greek language, compelling them to use the Arabic language.

At this time there was a man by the name of Shamalah who was the leader of the Taglibian Tribe. He and all his followers embraced Christianity. Valid Caliph disputed this man's teaching and doubted his Christianity. The Caliph demanded of him to become a Mohammedan. But Shamalah refused to submit to his drastic demand by saying that he had a large number of followers, and if he submitted to the demand of deserting Christ, all his adherents must accept the same faith, therefore he could never be a betrayer. The Caliph prescribed a terrible punishment for him. Shamalah welcomed all such tortures for his master's sake, as a Christian should under similar circumstances. All this agony that Shamalah received at the Caliph's hand did not satisfy his brutish desire. The Caliph ordered a piece of flesh to be cut off of Shamalah's leg, had it cooked, and then let him eat his own flesh.

Again Shamalah said to the Caliph, "No matter what you do with me, I will in no wise give up my Christianity." He gladly welcomed the marks of a disciple on his body. Then the Caliph ordered the execution of all Christian Syrians who were in bondage.

The Caliph's Death.

After the death of this Caliph his brother Suleiman became Caliph. This Caliph ordered a big expedition to Stambool (Constantinople). This was composed of 200,000 men, 20,000 laborers, 6,000 camels, and a large caravan of provisions. When they arrived at Stambool the battle began with the Christians, but did not succeed well. The army suffered a great deal. Some of them starved to death; others were worn out.

Mar Abba II. Berik Sebjane, 741-751.

This patriarch was a native of Kashkar. He was a historian, with church history as a specialty. He had written a number of books covering Christian theology, but his clerks and pupils secured every valuable thing from him and also his leadership. He left Salek for his native

place. In 745 he sent Kiku as a missionary to China. This missionary did fine work in his field.

Suleiman Omar, the Caliph, during his expedition to Stambool, grew rebellious and extremely hideous toward the Christians. He did not permit any church to ring the bells during the service, not any loud preaching, nor did he allow people to ride horses. Such was the cruel rule of the Caliphs. Later on this dynasty of Caliphs died out and was followed by Caliphs descending from the tribe of Abbas.

This began 752 A. D. From this tribe arose 37 Caliphs.

Mar Jacob, Patriarch, 754-773 *A. D.*

This man was a native of Bashlik. The bishops ordained him on the condition that he would not become a heretic during his period of office. He rebuilt the church house which was destroyed by Abu Gafar Mansor during his rule as Caliph.

Abu Gafar Mansor, 757 *A. D.*

The Caliph changed his capital from Damascus to Bagdad. In 762 he built the city of Bagdad. Abu Gafar placed a heavy burden on the shoulders of the Christians in Mesopotamia and Syria. He collected all their gold and silver and treasured it for himself. The people became exposed to poverty.

When Abu Gafar took charge of his caliphate he ordered all the bishops to bring a man by the name Isaac of Haran who was a member of the Karmatian Church to be ordained patriarch. Isaac was a priest and a student in a seminary. While here, one day a priest, who was an absolute stranger, wished to stay a few days with him, so he did stay with Isaac, and was rendered all the hospitality due a fellow priest. In order to repay Isaac he asked him for a little mercury. Isaac gladly gave his guest what he wanted. The priest took it and melted it, then dropping into it a little yellow metal which colored it into a gold-like substance. Isaac saw this chemical process and was frightened by such a new miracle. He was very much interested; he requested his guest to teach him the secret, but the priest said he could not do that. Finally the guest left Isaac's place and went out—Isaac following him. As they came near a cave, he pushed him into it. There he killed his priest guest, thinking he would find the book which would reveal to him the secret process of making bad coin, but he was duly disappointed in his undertaking because he did not find what he expected to, to carry on his scheme, except a brief article. He brought this article to Abu Gafar,

the Caliph. Instead of inflicting a severe punishment upon Isaac for his crime, the Caliph induced all the bishops to ordain him a patriarch without requiring him to pass the necessary theological examination.

Mar Jacob who was blind laid his hands upon him and ordained him a patriarch. Then he secured a recognition from the Caliph, so that he could be welcomed by the churches. After the lapse of one patriarchal year, the Caliph discovered that Isaac was not the right kind of a man. He ordered him to be hanged. His body was thrown into the Euphrates river.

A man by the name Giuergis—a native of Beltan, in the country of Chemiz, who was a student for the priesthood in a seminary, was well qualified for the patriarchal office. He was educated both in Greek and Syriac. The convention of all bishops met in 759 A. D. Giuergis was recommended for the high office. He was ordained and placed in charge of a Jacobite Church.

Not long after his ordination, a man by the name David did not like him as patriarch. This man went to the Caliph, and made a false charge against him, stating that he (the Caliph) ought to have been consulted about making Giuergis a patriarch. The Caliph asked the new patriarch why he did not consult him. Giuergis told him that a patriarch, being God's servant, need not consult a Caliph as to his religious conduct. This reply enraged the Caliph's mind. He ordered the patriarchal robes to be taken off. The patriarch then said in Greek: "O Lord Jesus, Son of God, help me."

The Caliph inquired what he said in Greek. One of the patriarch's antagonists replied: "He speaks blasphemy." The Caliph demanded that he be punished with stripes, beating him.

Again the Caliph asked him: "Why did you not consult me? Do you not wish the name of a prophet to enter into your religious ceremonies." The patriarch replied that the names of those who take a bribe cannot enter into our religious order. The Caliph, realizing that the patriarch was a brave man, as well as a man of convictions and knowledge, requested his ministers to take him to his house so that he might learn more of him and his education. His ministers had a conversation with the patriarch, but got no satisfactory answer from him. He neither ate nor drank for three days. The Caliph imprisoned him for six years at Bagdad. While in prison, he wrote many volumes of religious books.

After the death of the Caliph Abu Gafar, Abu Gafar Mahdi became Caliph. He granted freedom to all prisoners including the patriarch, but he

did not wish him to be called patriarch any more. There was a man by the name of Esa, who had been in the habit of receiving a bribe at the hands of the bishops. This man wrote a letter to Koprina, bishop of Vosbin, that Caliph Abu Gafar had heard about the notable jewels and other articles which were in the church at Vosbin. "He ordered me to write you about it and ask you to send him a part of these things. He desired to see them and select some of them for himself and send back the rest to you. I am a friend of the Caliph. I will use my influence with him; I will not let him injure your church property."

Bishop Koprina received his letter and, finding such unreasonable demand imposed upon him, went to Bagdad in order to see the Caliph about it. The bishop had a good friend who had a great deal of influence with the Caliph at Bagdad. He and the bishop went to see the Caliph to ask why he should have a desire to obtain the church property. After explaining the whole thing to the Caliph, and showing a copy of the letter sent by Esa, supposed to have been written by his order, the Caliph indignantly punished Esa. Then the Caliph bestowed the patriarchal office upon David the Jacobite.

This time there was a physician by the name Giuergis, who was a reputable man of the profession. The Caliph had suffered from an attack of gastritis and sent for the physician to come and see him. The doctor came, paid his respect to the Caliph in the oriental fashion, both in Persian and in the Arabic languages, asking God's blessing upon his patient, at the same time diagnosing the illness as gastritis and promising him a cure. He cured him. One day Dr. Giuergis visited his patient after he was well. The Caliph inquired of his physician: "What did you eat for dinner?" The doctor replied: "I ate everything that was pleasing to my Lord Jesus."

During a pleasant conversation the Caliph inquired of his physician: "Are you a single man?" The doctor replied: "No, sir, I have an old and invalid wife. She can neither walk nor stand up." When the doctor left, the Caliph went into his apartment. He summoned his chief adviser to select three beautiful young girls of aristocratic families, together with $3,000.00 in money to be taken as his gift to the doctor.

The chief did so, but when he arrived at Dr.Giuergis's house, the doctor was not in. The chief left the girls and the money there, then he returned to the palace. Dr. Giuergis, on his return, found both the girls and the money awaiting his coming. He inquired of his servant: "What are these girls doing here?"

The servant explained the facts to the doctor, who rebuked him by saying: "Why did you allow these girls to enter my house? Do you want to corrupt me and my house?" The doctor sent for the chief of the Caliphs to come and he took the girls back. He inquired of the doctor: "Why did you return these girls?"

The physician replied: "Long may you live! We Christians cannot keep or marry more than one wife because our religion teaches that." This answer pleased the Caliph very much. From that time he granted Dr. Giuergis the freedom of his place and harem.

This Christian morality is respected by the Mohammedans up to this time. They never suspect a Christian of entering their harem alone, when there are no men present, nor do they suspect them of any immoral thing. They can trust the Christians better than they do their own.

The Caliph from that time on respected and honored the physician for his real Christian character.

Mar Knanishu, 774-779. After the death of the Patriarch Jacob, the church was without a patriarch for seven years. During this period churches were plundered and robbed by the heathen. The poor and the sick were cared for and provided for. But now, by the will of God, came a good man by the name Giuergis from the country of Kashkar, who was both educated in law and nature. This man was a close friend of the King's adviser. He implored his friend to ask the King's assistance in the selection of a patriarch for this field. The King consented to render his aid in the matter. They sent after all the bishops of the East, and also after Mar Isaac, the patriarch of Kashkar. All these assembled at Bagdad.

The king ordered his chief adviser by the name Kuziz Abraham to represent him in the convention. Abraham knew that patriarch Isaac was the leader of the convention. He suggested the name of Esa, his own friend, to the patriarch Isaac, because he was a rich man who had given him a bribe. The reputation of Esa not being good, the patriarch, together with the rest, opposed his nomination for the office.

The Patriarch Isaac and Mar Knanishu, with the rest of the convention, said: "We cannot select such men as our patriarch who may become a heretic in the church, and we cannot select a Christian for patriarch on account of the King who is a Mohammedan. We came here under the guidance of God." The church finally selected Mar Knanishu as patriarch.

TRANSLATION OF THE NESTORIAN INSCRIPTION.

BY A. WYLIE.

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Tablet Eulogizing the Propagation of the Illustrious Religion in China, With a Preface; Composed by King-Tsing, A Priest of the Syrian Church.

Behold the unchangeably true and invisible, who existed through all eternity without origin; the far-seeing perfect intelligence, whose mysterious existence is everlasting; operating on primordial substances he created the universe, being more excellent than all holy intelligences, inasmuch as he is the source of all that is honorable. This is our eternal true lord God, triune and mysterious in substance. He appointed the cross as the means for determining the four cardinal points, he moved the original spirit, and produced the two principles of nature; the sombre void was changed, and heaven and earth were opened out; the sun and moon revolved, and day and night commenced; having perfected all inferior objects he then made the first man; upon him he bestowed an excellent disposition, giving him in charge the government of all created beings; man, acting on the original principles of his nature, was pure and unostentatious; his unsullied and expansive mind was free from the least inordinate desire; until Satan introduced the seeds of falsehood, to deteriorate his purity of principle; the opening thus commenced in his virtue gradually enlarged, and by this crevice in his nature was obscured and rendered vicious; hence three hundred and sixty-five sects followed each other in continuous track, inventing every species of doctrinal complexity; while some pointed to material objects as the source of their faith, others reduced all to vacancy, even to the annihilation of the two primeval principles; some thought to call down blessings by prayers and supplications, while others by an assumption of excellence held themselves up as superior to their fellows; their intellects and thoughts continually wavering, their minds and affections incessantly on the move, they never obtained their vast desires, but being exhausted and distressed they revolved in their own heated atmosphere; till by an accumulation of obscurity they lost their path, and after long groping in darkness they were unable to return. Thereupon, our Trinity being divided in nature, the illustrious and honorable Messiah, veiling his true dignity, appeared in the world as a man; angelic powers promul-

gated the glad tidings, a virgin gave birth to the Holy One in Syria; a bright star announced the felicitous event, and Persians[1] observing the splendor came to present tribute; the ancient dispensation, as declared by the twenty-four holy men,[2] was then fulfilled, and he laid down great principles for the government of families and kingdoms; he established the new religion of the silent operation of the pure spirit of the Triune; he rendered virtue subservient to direct faith; he fixed the extent of the eight boundaries,[3] thus completing the truth and freeing it from dross; he opened the gate of the three constant principles,[4] introducing life and destroying death; he suspended the bright sun to invade the chambers of darkness, and the falsehoods of the devil were thereupon defeated; he set in motion the vessel of mercy by which to ascend to the bright mansions, whereupon rational beings were then released, having thus completed the manifestation of his power, in clear day he ascended to his true station. Twenty-seven sacred books[5] have been left, which disseminate intelligence by unfolding the original transforming principles. By the rule for admission, it is the custom to apply the water of baptism, to wash away all superficial show and to cleanse and purify the neophytes. As a seal, they hold the cross, whose influence is reflected in every direction, uniting all without distinction. As they strike the wood, the flame of their benevolence is diffused abroad; worshipping toward the East, they hasten on the way to life and glory; they preserve the beard to symbolize their outward actions, they shave the crown to indicate the absence of inward affections; they do not keep slaves, but put noble and mean all on an equality; they do not amass wealth, but cast all their property into the common stock; they fast, in order to perfect themselves by self-inspection; they submit to restraints, in order to strengthen themselves by silent watchfulness; seven times a day they have worship and praise for the benefit of the living and the dead; once in seven days they sacrifice, to cleanse the heart and return to purity.

It is difficult to find a name to express the excellence of the true and unchangeable doctrine; but as its meritorious operations are manifestly displayed, by accommodation it is named the Illustrious Religion. Now without holy men, principles cannot become expanded; without principles,

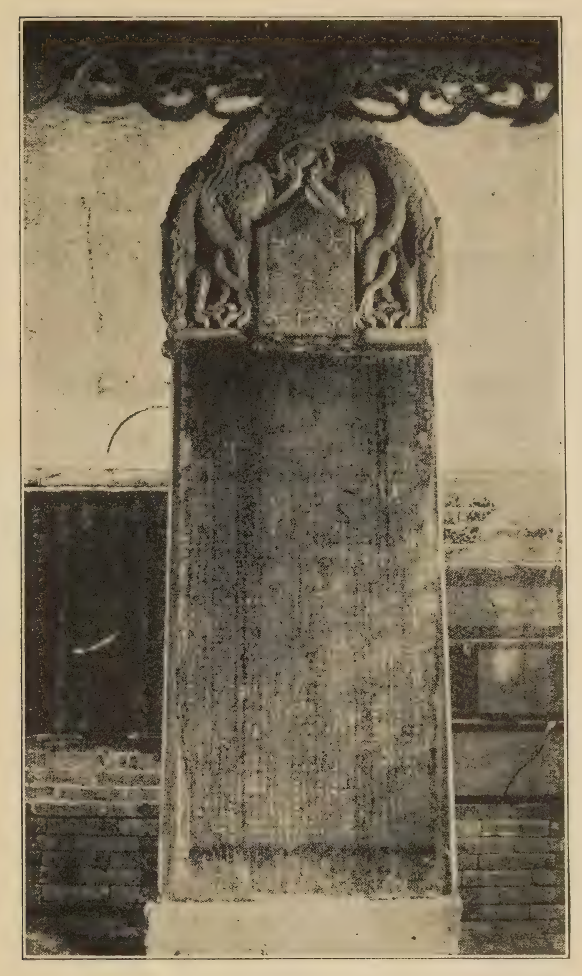
(1) **Po-sz'**, "Persians." This name was well known to the Chinese at that time, being the designation of an extensive sect then located in the Empire, and the name of a nation with which they had held commercial and political intercourse for several centuries. The statement here is in admirable harmony with the general tradition of the early Church, that the Magi or wise men mentioned in Matthew's Gospel were no other than philosophers of the Parsee sect.

(2) The "holy men" denote the writers of the books of the Old Testament.

(3) The "eight boundaries" are inexplicable; some refer them to the beatitudes.

(4) The "three constant principles" may perhaps mean faith, hope, and charity.

(5) Exactly the number we have in the New Testament.



THE ORIGINAL NESTORIAN STONE AS IT NOW STANDS IN PEILIN OR "FORESTS OF TABLETS" IN SIANFU.

holy men cannot become magnified; but with holy men and right principles, united as the two parts of a signet, the world becomes civilized and enlightened.

In the time of the accomplished Emperor Taitsung, the illustrious and magnificent founder of the dynasty, among the enlightened and holy

men who arrived was the Most-virtuous Olopun, from the country of Syria. Observing the azure clouds, he bore the true sacred books; beholding the direction of the winds, he braved difficulties and dangers. In the year A. D. 635 he arrived at Chang-an; the Emperor sent his Prime Minister, Duke Fang Hiuen-ling; who, carrying the official staff to the west border, conducted his guest into the interior; the sacred books were translated in the imperial library, the sovereign investigated the subject in his private apartments; when becoming deeply impressed with the rectitude of the religion, he gave special orders for its dissemination. In the seventh month of the year A. D. 638 the following imperial proclamation was issued:

"Right principles have no invariable name, holy men have no invariable station; instruction is established in accordance with the locality, with the object of benefiting the people at large. The Greatly-virtuous Olopun, of the kingdom of Syria, has brought his sacred books and images from that distant part, and has presented them at our chief capital. Having examined the principles of this religion, we find them to be purely excellent and natural; investigating its originating source, we find it has taken its rise from the establishment of important truths; its ritual is free from perplexing expressions, its principles will survive when the framework is forgot; it is beneficial to all creatures; it is advantageous to mankind. Let it be published throughout the Empire, and let the proper authority build a Syrian church in the capital in the I-ning May, which shall be governed by twenty-one priests. When the virtue of the Chau dynasty declined, the rider on the azure ox ascended to the West; the principles of the great Tang becoming resplendent, the Illustrious breezes have come to fan the East."

Orders were then issued to the authorities to have a true portrait of the Emperor taken; when it was tranferred to the wall of the church, the dazzling splendor of the celestial visage irradiated the Illustrious portals. The sacred traces emitted a felicitious influence, and shed a perpetual influence over the holy precincts. According to the Illustrated Memoir of the Western Regions, and the historical books of the Han and Wei dynasties, the kingdom of Syria reaches south to the Coral Sea; on the north it joins the Gem Mountains; on the west it extends toward the borders of the immortals and the flowery forests; on the east it lies open to the violent winds and tideless waters. The country produces fire-proof cloth, life-restoring incense, bright moon-pearls, and night-lustre gems. Brigands and robbers are unknown, but

the people enjoy happiness and peace. None but illustrious laws prevails; none but the virtuous are raised to sovereign power. The land is broad and ample, and its literary productions are perspicuous and clear.

The Emperor Kautsung respectfully succeeded his ancestor, and was still more beneficient toward the institution of truth. In every province he caused Illustrious churches to be erected, and ratified the honor conferred upon Olopun, making him the great conservator of doctrine for the preservation of the State. While this doctrine pervaded every channel, the State became enriched and tranquility abounded. Every city was full of churches, and the royal family enjoyed lustre and hapiness. In the year A. D. 699 the Buddhists, gaining power, raised their voices in the eastern metropolis;[6] in the year A. D. 713, some low fellows excited ridicule and spread slanders in the western capital. At that time there was the chief priest Lohan, the Greatly-virtuous Kie-leih, and others of noble estate from the golden regions, lofty-minded priests, having abandoned all worldly interests; who unitedly maintained the grand principles and preserved them to the entire end.

The high-principled Emperor Hiuentsung caused the Prince of Ning and others, five princes in all, personally to visit the felicitous edifice; he established the place of worship; he restored the consecrated timbers which had been temporarily thrown down; and re-erected the sacred stones which for a time had been desecrated.

In 742 orders were given to the great general Kau Lih-sz', to send the five sacred portraits and have them placed in the church, and a gift of a hundred pieces of silk accompanied these pictures of intelligence. Although the dragon's beard was then remote, their bows and swords were still within reach; while the solar horns sent forth their rays, and celestial visages seemed close at hand.[7]

In 744 the priest Kih-ho, in the kingdom of Syria, looking toward the star (of China), was attracted by its transforming influence, and observing the sun (i. e., Emperor), came to pay court to the most honorable. The Emperor commanded the priest Lo-han, the priest Pu-lun, and others, seven in all, together with the Greatly-virtuous Kih-ho, to perform a service of merit in the Hing-king palace. Thereupon the Emperor composed mottoes for the sides of the church, and the

(6) "Eastern metropolis" is Tung Chau, literally "Eastern Chau." The Empire was at this time under the government of the Empress Wu Tsih-tien, who had removed her residence from Chang-an (Sian-fu) to Lohyang in Honan.

(7) These personages are the first five emperors of the Tang dynasty, Hiuentsung's predecessors. Their portraits were so admirably painted that they seemed to be present, their arms could almost be handled, and their foreheads, or "horns of the sun," radiated their intelligence.



景教流行中國碑頌并序　大秦寺僧景淨述

粵若常然眞寂。先先而无元。窅然靈虛。後後而妙有。惣玄樞而造化。妙衆聖以元尊者。其惟我三一妙身無元眞主。阿羅訶歟。判十字以定四方。鼓元風而生二氣。暗空易而天地開。日月運而晝夜作。匠成萬物。然立初人。別賜良和。令鎭化海。渾元之性。虛而不盈。素蕩之心。本無希嗜。洎乎娑殫施妄。鈿飾純精。間平大於此是之中。隙冥同於彼非

大秦景教流行中國碑

A SAMPLE OF THE ORIGINAL TEXT OF THE NESTORIAN MONUMENT.

tablets were graced with the royal inscriptions; the accumulated gems emitted their effulgence, while their sparkling brightness vied with the ruby clouds; the transcript of intelligence suspended in the void shot forth their rays as reflected by the sun; the bountiful gifts exceeded the height of the southern hills; the bedewing favors were deep as the eastern sea. Nothing is beyond the range of the right principle, and what is permissible may be identified; nothing is beyond the power of the holy man, and that which is practicable may be related.

The accomplished and enlightened Emperor Suhtsung rebuilt the Illustrious churches in Ling-wu and four other places; great benefits were conferred, and felicity began to increase; great munificence was displayed, and the imperial State became established.

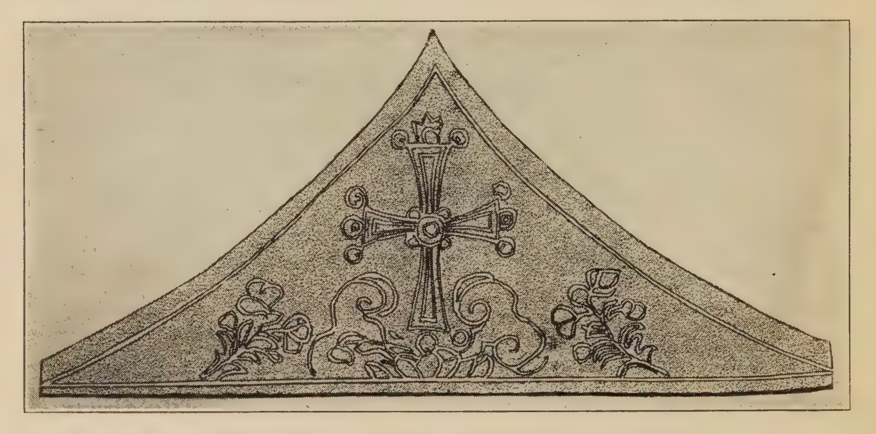
The accomplished and military Emperor Taitsung magnified the sacred succession, and honored the latent principle of nature; always, on the incarnation-day, he bestowed celestial incense, and ordered the performance of a service of merit; he distributed of the imperial viands, in order to shed a glory on the Illustrious Congregation. Heaven is munificent in the dissemination of blessings, whereby the benefits of life are extended; the holy man embodies the original principle of virtue, whence he is able to counteract noxious influences.

Our sacred and sage-like, accomplished and military Emperor Kienchung appointed the eight branches of government, according to which he advanced or degraded the intelligent and dull; he opened up the nine categories, by means of which he renovated the illustrious decrees; his transforming influence pervaded the most abstruse principles, while openness of heart distinguished his devotions. Thus, by correct and enlarged purity of principle, and undeviating consistency in sympathy with others; by extended commiseration rescuing multitudes from misery, while disseminating blessings on all around, the cultivation of our doctrine gained a grand basis, and by gradual advances its influence was diffused. If the winds and rains are seasonable, the world will be at rest; men will be guided by principle, inferior objects will be pure; the living will be at ease, and the dead will rejoice; the thoughts will produce their appropriate response, the affections will be free, and the eyes will be sincere; such is the laudable condition which we of the Illustrious Religion are laboring to attain.

Our great benefactor, the Imperially-conferred-purple-gown priest,[8]

(8) It was no rare occurrence for priests to occupy civil and military offices in the State during the Tang and preceding dynasties. Of the three titles here given, the first is merely an indication of rank, by which the bearer is entitled to a certain emolument from the State; the second is his title as an officer actively engaged in the imperial service; and the third is an honorary title, which gives to the possessor a certain status in the capital, without any duties or emolument connected therewith.

I-sz', titular Great Statesman of the Banqueting-house, Associated Military Commissioner for the Northern Region, and Examination-palace Overseer, was naturally mild and graciously disposed; his mind susceptible of sound doctrine, he was diligent in the performance; from the distant city of Rajagriha,[9] he came to visit China; his principles more lofty than those of the three dynasties, his practice was perfect in every department; at first he applied himself to duties pertaining to the palace, eventually his name was inscribed on the military roll. When the Duke Koh Tsz'-i, Secondary Minister of State and Prince of Fan-yang, at first conducted the military in the northern region, the Emperor Suhtsung made him (I-sz') his attendant on his travels; although he was a private



THE CROSS ON THE NESTORIAN STONE.

chamberlain, he assumed no distinction on the march; he was as claws and teeth to the duke, and in rousing the military he was as ears and eyes; he distributed the wealth conferred upon him, not accumulating treasure for his private use; he made offerings of the jewelry which had been given by the imperial favor, he spread out a golden carpet for devotion; now he repaired the old churches, anon he increased the number of religious establishments; he honored and decorated the various edifices, till they resembled the plumage of the pheasant in its flight; moreover, practising the discipline of the Illustrious Religion, he distributed his riches in deeds of benevolence; every year he assembled those in the sacred office from four churches, and re-

(9) Wang-shih, literally "Royal residence," which is also the translation of the Sanskrit word Rajagriha, is the name of a city on the banks of the Ganges, which occurs in several Buddhist works. As this was one of the most important of the Buddhist cities in India, it is natural to suppose that I-sz' was a Buddhist priest.

spectfully engaged them for fifty days in purification and preparation; the naked came and were clothed; the sick were attended to and restored; the dead were buried in repose; even among the most pure and self-denying of the Buddhists, such excellence was never heard of; the white-clad members of the Illustrious Congregation, now considering these men, have desired to engrave a broad tablet, in order to set forth a eulogy of their magnanimous deeds.

ODE.

The true Lord is without origin,
Profound, invisible, and unchangeable;
With power and capacity to perfect and transform,
He raised up the earth and established the heavens.

Divided in nature, he entered the world,
To save and to help without bounds;
The sun arose, and darkness was dispelled,
All bearing witness to his true original.

The glorious and resplendent, accomplished Emperor,
Whose principles embraced those of preceding monarchs,
Taking advantage of the occasion, suppressed turbulence;
Heaven was spread out and the earth was enlarged.

When the pure, bright Illustrious Religion
Was introduced to our Tang dynasty,
The Scriptures were translated, and churches built,
And the vessel set in motion for the living and the dead;
Every kind of blessing was then obtained,
And all the kingdoms enjoyed a state of peace.

When Kautsung succeeded to his ancestral estate,
He rebuilt the edifices of purity;
Palaces of concord, large and light,
Covered the length and breadth of the land.

The true doctrine was clearly announced,
Overseers of the church were appointed in due form;
The people enjoyed happiness and peace,
While all creatures were exempt from calamity and distress.

When Hiuentsung commenced his sacred career,
He applied himself to the cultivation of truth and rectitude;
His imperial tablets shot forth their effulgence,
And the celestial writings mutually reflected their splendors.

The imperial domain was rich and luxuriant,
While the whole land rendered exalted homage;
Every business was flourishing throughout,
And the people all enjoyed prosperity.

Then came Suhtsung, who commenced anew,
And celestial dignity marked the imperial movements.
Sacred as the moon's unsullied expanse,
While felicity was wafted like nocturnal gales.

Happiness reverted to the imperial household,
The autumnal influences were long removed;
Ebullitions were allayed, and risings suppressed,
And thus our dynasty was firmly built up.

Taitsung the filial and just
Combined in virtue with heaven and earth;
By his liberal bequests the living were satisfied,
And property formed the channel of imparting succor.

By fragrant mementoes he rewarded the meritorious,
With benevolence he dispensed his donations;
The solar concave appeared in dignity,
And the lunar retreat was decorated to extreme.

When Kienchung succeeded to the throne,
He began the cultivation of intelligent virtue;
His military vigilance extended to the four seas,
And his accomplished purity influenced all lands.

His light penetrated the secrecies of men,
And to him the diversities of objects were seen as in a mirror;
He shed a vivifying influence through the whole realm of nature,
And all outer nations took him for example.

The true doctrine how expansive!
Its responses are minute;
How difficult to name it!
To elucidate the three in one.

The sovereign has the power to act!
While the ministers record;
We raise this noble monument!
To the praise of great felicity.

This was erected in the 2d year of Kienchung, of the Tang dynasty (A. D. 781), on the 7th day of the 1st month, being Sunday.

Written by Lu Siu-yen, Secretary to Council, formerly Military Superintendent for Taichau; while the Bishop Ning-shu had the charge of the congregations of the Illustrious in the East.

[The two lines of Syriac are in the Estrangelo character, and run down the right and left sides of the Chinese respectively. Kircher translates this as follows:]

"Adam, Deacon, Vicar-episcopal and Pope of China.
In the time of the Father of Fathers, the Lord John Joshua, the Universal Patriarch."

[The translation of the Syriac at the foot of the stone is given here on the authority of Kircher:]

"In the year of the Greeks one thousand and ninety-two, the Lord Jazedbuzid, Priest and Vicar-episcopal of Cumdan the royal city, son of the enlightened Mailas, Priest of Balach a city of Turkestan, set up this tablet, whereon is inscribed the Dispensation of our Redeemer, and the preaching of the apostolic missionaries to the King of China."

[After this, in Chinese characters, is]

"The Priest Lingpau."

[Then follows:]

"Adam the Deacon, son of Jazedbuzid, Vicar-episcopal.
The Lord Sergius, Priest and Vicar-episcopal.
Sabar Jesus, Priest.
Gabriel, Priest, Archdeacon, and Ecclesiarch of Cumdan and Sarag."

[The following subscription is appended in Chinese:]

"Assistant Examiner: The High Statesman of the Sacred rites, the Imperially-conferred-purple-gown Chief Presbyter and Priest Yi-li."

[On the left-hand edge are the Syriac names of sixty-seven priests, and sixty-one are given in Chinese.]

THE NESTORIANS IN CHINA.

According to the Late S. Wells Williams.

[S. Wells Williams, late professor of the Chinese Language and Literature at Yale College, in his valuable work, "The Middle Kingdom," Vol. II, Chapter XIX, speaks of the Christian missions in China, and since the book is not very accessible to our readers we collect here those portions which refer to the Nestorians in China. Bracketed passages are a condensation. The other paragraphs are direct quotations from "The Middle Kingdom."—Ed.]

The time of the arrival of the Nestorians in China cannot be specified certainly, but there are grounds for placing it as early as A. D. 505: Ebedjesus Sobiensis remarks that "the Catholicos Salibazacha created the metropolitan sees of Sina and Samarcand, though some say they were constituted by Achæus and Silas." Silas was patriarch of the Nestorians from A. D. 505 to 520; and Achæus was archbishop at Seleucia in 415. The metropolitan bishop of Sina is also mentioned in a list of those subject to this patriarch, published by Amro, and it is placed in the list after that of India, according to the priority of foundation.

The only record yet found in China itself of the labors of the Nestorians is the celebrated monument which was discovered at Si-ngan fu in Shensi, in 1625; and though the discussion regarding its authenticity has been rather warm between the Jesuits and their opponents, the weight of evidence, both internal and external, leaves no doubt regarding its verity. It has been found quite recently to be in good preservation, and rubbings taken from it are nearly perfect. The Syriac characters composing the signatures of Olopun and his associates have made it an object of much interest to the natives; these, as well as the singular cross on its top, have doubtless contributed to its preservation. It was set up in 1859 by a Chinese who had so much regard for it as to rebuild it in the brick wall where it had once stood outside of the city.[1] The slab is a hard black limestone.

It has been often translated since the first attempt by Boime, published with the original by Kircher in Holland. In 1845 Dr. E. C. Bridgman published Kircher's Latin translation with the French version of Dalique, and another of his own, which brought it more into notice. The style is very terse, and the exact meaning not easily perceived even by learned natives. As Dr. Bridgman says, "Were a hundred Chinese students employed on the document they would each give a different view of the meaning in some parts of the inscription." This is apparent when four or five of them are compared. The last one, by A. Wylie, of the

(1) This statement appears to be a mistake as pointed out by Mr. Frits V. Holm.

London Mission at Shanghai, goes over the whole subject with a fulness and care which leaves little to be desired.[2]

Timothy, a patriarch, sent Subchal-Jesus in 780, who labored in Tartary and China for many years, and lost his life on his return, when his place was supplied by Davidis, who was consecrated metropolitan. In the year 845 an edict of Wu-tsung commanded the priests that belonged to the sect that came from Ta Tsin, amounting to no less than three thousand persons, to retire to private life. The two Arabian travelers in the ninth century report that many Christians perished in the siege of Canfu. Marco Polo's frequent allusions lead us to conclude that the Nestorians were both numerous and respected.

He mentions the existence of a church at Hangchau, and two at Chinkiang, built by the prefect Marsarchis, who was himself a member of that church, and alludes to their residence in most of the towns and countries of Central Asia.

The existence of a Christian prince called Prester John, in Central Asia, is spoken of by Marco Polo and Montecorvino. The exact position of his dominions, and the extent of his influence in favor of that faith, have been examined by Col. Yule and M. Pauthier in their editions of the Venetian, and the glamor which once surrounded him has been found to have arisen mostly from hearsay reports, and from confounding different persons under one name. When the conquests of Genghis khan and his descendants threw all Asia into commotion, this Prester John, ruler of the Kara Kitai Tartars in northern China, fell before him, A. D. 1203. The Nestorians suffered much, but maintained a precarious footing in China during the time of the Yuen dynasty, having been cut off from all help and intercourse with the mother church since the rise of the Moslems. They had ceased long before this period to maintain the purity of the faith, however, and had apparently done nothing to teach and diffuse the Bible, which the tablet intimates was in part or in whole translated by Olopun, under the Emperor's auspices.

At the present time no works composed by their priests, or remains of any churches belonging to them or buildings erected by them, are known to exist in the empire, though perhaps some books may yet be found. The buildings erected by the Nestorians for churches and dwellings were, of course, no better built than other Chinese edifices, and

(2) Visdelou in Bibliotheque Oriental, Vol IV. Kircher's China Illustrata, Part I, Antwerp, 1667. Chinese Repository, XIV, pp. 201-229. Huc, Christianity in China, I, pp. 49-58. Wylie, North China Herald, 1855, reprinted in Journal of Am. Oriental Soc., Vol. V, p. 277. Archimandrite Palladius published a Russian version. Williamson, Journeys in North China, I, p. 382. Le Catholicisme en Chine au VIIIe Siecle de notre ere avec une nouvelle traduction de l'inscription de Sy-nganfou, par P. D. de Thiersant, Paris, 1877.

ܒܫܢܬ ܐܠܦ ܘܬܫܥܝܢ ܘܬܪܬܝܢ
ܕܝܘܢܝܐ ܡܪܝ ܝܙܕܒܘܙܝܕ ܩܫܝܫܐ
ܘܟܘܪܐܦܝܣܩܘܦܐ ܕܟܘܡܕܢ
ܡܕܝܢܬ ܡܠܟܘܬܐ ܒܪ ܢܝܚ
ܢܦܫܐ ܡܝܠܝܣ ܩܫܝܫܐ ܕܡܢ
ܒܠܚ ܡܕܝܢܬܐ ܕܛܚܘܪܣܬܢ
ܐܩܝܡ ܠܘܚܐ ܗܢܐ ܕܟܐܦܐ
ܕܟܬܝܒܢ ܒܗ ܡܕܒܪܢܘܬܗ
ܕܦܪܘܩܢ ܘܟܪܘܙܘܬܗ
ܕܐܒܗ̈ܝܢ ܕܠܘܬ ܡ̈ܠܟܐ
ܕܨܝ̈ܢܝܐ .. 僧靈寶
ܐܕܡ ܡܫܡܫܢܐ ܒܪ
ܝܙܕܒܘܙܝܕ ܟܘܪܐܦܝܣܩܘܦܐ
ܡܪܣܪܓܝܣ ܩܫܝܫܐ
ܘܟܘܪܐܦܝܣܩܘܦܐ ..

檢校建立碑僧行通

ܣܒܪܝܫܘܥ ܩܫܝܫܐ
ܓܒܪܝܐܝܠ ܩܫܝܫܐ ܘܐܪܟܕܝܩܘܢ
ܘܪܫ ܥܕܬܐ ܕܟܘܡܕܢ
ܘܕܣܪܓ

助檢校試太常卿賜紫袈裟寺主僧業利

ܒܝܘ̈ܡܝ ܐܒܐ ܕܐܒܗ̈ܬܐ ܡܪܝ ܚܢܢܝܫܘܥ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ

In the Syriac as follows: "In the days of the father of fathers: Mar Knanishu, Katholicus and Patriarch."

INSCRIPTION IN THE CHINESE LANGUAGE.

Translation of the inscription in the Syriac Language as follows: "In the year one thousand and ninety-two of the Greeks, Pastor and chorepiscopus of Kumdan, the city of the kingdom, Barnich Naphsha, Milis, pastor of the city of Balach of Tachoristan, set up this stone---slab, on which are written the guidance of our Savior, and the preaching of our fathers to the kings of China."

Inscription in Chinese.

In the Syriac as follows: "Adam, Deacon, son of Jazdebusid, Chorepiscopus, Mar Sargis, pastor and Chorepiscopus."

Inscription in Chinese.

And in the Syriac as follows: "Sabarnishu, pastor, Gabriel, pastor and Archdeacon and head of the Church of Kumdan and Sarog."

Inscription in Chinese.

would not long remain when deserted; while, to account still further for the absence of books, the Buddhists and other opposers may have sought out and destroyed such as existed, which even if carefully kept would not last many generations. The notices of the tablet in Chinese authors, which Mr. Wylie has brought together, prove that those writers had confounded the *King kiao* with Zoroastrianism and Manicheism, and such confusion is not surprising. The records of futurity alone will disclose to us the names and labors of the devoted disciples and teachers of true Christianity in the Nestorian church, who lived and died for the gospel among the Chinese.

[Williams further states that during the thirteenth century Roman Catholic missionaries came to China and the history of their zealous and successful work can be learned from their own writings, especially their *Lettres Edifiantes* and *Annales de la foi* as well as in the works of Hue and Marshall in later times. Corvino, a Roman Catholic missionary, arrived in India in 1291 and thence proceeded in 1292 with a caravan to China where he was kindly received by Kublai Khan. He came in contact with the native Chinese Christians, but they were by no means pleased at his arrival. The Nestorians opposed his progress for eleven years and hampered him in his work whenever they could, but he built churches and baptized nearly 6000 persons in spite of their opposition.

Little or nothing is known concerning the further history of the Nestorians. The Roman Catholics made some progress, and the last Mongol emperor Shun Ti sent a European by the name of André as ambassador to the Pope with a letter from the Alain Christians asking for a bishop to take Corvino's place. Pope Benedict XII responded by sending four nuntios.]

It would seem that during the sway of the Mongol princes these missionaries carried on their work chiefly among their tribes. It is, if such was the case, less surprising, therefore, that we hear nothing of them and their converts after the Chinese troops had expelled Kublai's weak descendants from the country in 1368, since they would naturally follow them into Central Asia. After the final establishment of the Ming dynasty almost nothing is known concerning either them or the Nestorians, and it is probable that during the wanderings of the defeated Mongols the adherents of both sects gradually lapsed into ignorance and thence easily into Mohammedanism and Buddhism. There is no reasonable doubt, however, that during the three centuries ending with the accession of Hungwu the greater part of Central Asia and Northern China was the scene of many flourishing Christian communities.

780-820 A. D., Mar Timotheos.

Mar Timotheos, patriarch 780-820. Timotheos was born in 725 A. D. He studied under his uncle, Mar Gevergis, bishop of Bagis. After he finished his preparatory study under Mar Abraham, a man of much culture, he established himself in Beth Abe. He had equipped himself for the priesthood. While at Beth Abe, an old man met him and said to him: "You would like to become a leader among the priests for seventy years." Timotheos had many collegiates like himself—men of culture and natural gifts, among whom were Ishu Bar Nun Catholicus and the Bishop of Anbar. Also Mar Sargis, metropolitan of Elam. Later on he was ordained bishop in the place of Mar-Bagish at Bagish.

After Mar Knanishu's death there was a division among the bishops about nominating a patriarch. Some were in favor of Mar Aphrem of Gandishabor, while others were in favor of Thomas, the bishop of Kashkar, while still others were in favor of Timotheos, the bishop of Bagish. Timotheos originated a scheme. He filled a bag with brass and gold pieces and called unto him all his pupils, telling them that, if they would all cast their votes for him, he would give them a sum of money. He said: "I am very anxious to look after the interest of the school. If you vote for me, I will aid you in return."

They all went out and voted for him, and not only that, but they got others to vote for him. Finally they succeeded in electing him a patriarch.

Then Thomas, together with thirteen other bishops, in opposition to Timotheos' election, came to Bagdad, and the struggle for the patriarchal supremacy began. Then the leading laymen of the church came to arbitrate. This did not have a satisfactory outcome, the church splitting into factions, but Thomas had to be ordained the second time by Mar Aphrem.

During this period five colleges were established. This school became the educational center from which institution went out a large number of learned men who devoted their time to missionary enterprises in other lands.

Up to this time the bishops and patriarchs of Persia used to wear white garments like the leading laymen of the churches. Also they ate meat and got married. They never submitted to the order of their Catholicus of Salek. They did what Thomas told them about religious matters. Later on something occurred which made peace with Thomas. They agreed that the patriarchs and the bishops ought not to eat meat and

get married. This principle was established, and is observed among the Nestorians up to the present time.

At this period Joseph, metropolitan of Maru, was caught in the act of prostitution. He came to Bagdad by the ill advice of a Mohammedan and was taken to the Caliph. He misrepresented the Christians to the Caliph by saying that the Christians are praying day and night for the fall of his kingdom into the hand of black men. The Caliph became furious against the Christians. Then came a physician by the name of Isa Bar Koresh, who was at that time physician to the Caliph. The doctor explained to the Caliph that Joseph was simply lying. "It was not as he stated to you about the Christians. The Roman does not like the Christians. He always regarded us as infidels, even worse than the Jews." Patrick was also a prisoner at that time, but the Caliph respected him well. He heard that Joseph was a bad man, that he gave a bad report about all the Nestorians. He said: "The Nestorians are not Christians; this man was Roman Catholic." He did not like the Nestorians.

Report of the Convention.

The work of the convention was as follows: The metropolitan and the bishops, whose names are in the minutes of the convention, came together in order to ordain a patriarch. But God, by His own will, directed us as His ministers to select and ordain Mar Timotheos to become Catholicus of the entire East. We all, with one accord and in perfect harmony, came to the large church in the city of Salek—ordained him according to the rules of our Holy Church, which is being established by the fear of God, through which the religion of our Lord Jesus Christ is extending itself into heathen lands. Therefore, we, by the mercy of God, closed the convention for which purpose we had come. We realized that the words of the Lord were the foundation of our coming together, when he said: "Where two or three are gathered in my name there am I in the midst of them." We also believe that whatever this convention did in the matter of selecting and ordaining Mar Timotheos the patriarch of the East was done by the will of our Lord Jesus.

Now, we, the undersigned, are the divine witnesses to this fact:

Paul, Metropolitan of Elam;
Odishu, Metropolitan of Nisibis;
Shimon, Metropolitan of Mosul;
Shimon, Metropolitan of Beth Garmai;
Shimon, Bishop of Terhan;

Shimon, Bishop of Balad;
Johannan, Bishop of Beth Wozek;
Johannan, Bishop of Shigar;
Odishu, Bishop of Dachnita;
Isaac, Bishop of Beth Daron;
Ana Ishu Jahb, Bishop of Tella and Kerbela.

We hereby authorized Mar Timotheos to perform the function of his high office as patriarch according to the rules laid down by our holy Catholic Church. Let there be no man to abuse his authority, and the rules of the church, by not consulting Mar Timotheos. For these rules have been established by our fathers who acted under the guidance of the Holy Spirit.

Now, we, together with the new patriarch, established the following rules:

1. Whenever a patriarch dies and it is necessary to select a new patriarch, the bishop of Kashkar, and the other bishops of the church, with one accord shall write to the metropolitan of Elam. Then these will come together for the election of a new patriarch.

2. Do not cause a division among the people, when a worthy man is elected by the men in authority, before or after ordination. Anyone daring to do such a thing will be replaced by another man, and will be considered both unworthy and a heretic and cast out of the church.

3. Whosoever among the faithful bishops has done his duty to the best of his knowledge, and then becomes a heretic, and says to them: "Your doctrine is such and such, which is against the teaching of the church," he is anathematized, and his title shall be taken from him and given to another.

We strongly urge the observance of these rules, because they mean solidarity for the church, and the faithfulness of the bishops.

We, the undersigned, approve the foregoing rules:

Timotheos, Catholicus;
Sargis, Metropolitan of Prat-Mishan;
Shebek Baroja, Bishop of Kashkar;
Joel, Bishop of Kirṭah;
Gregorius, Bishop of Zabe;
Johannan, Bishop of Pirvoz Shabor;
Daniel, Bishop of Beth Araje;
Zeliba, Bishop of Terhan;
Shobecha L. Maran, Bishop of Shina;

Gabriel, Bishop of Kokad-Arnon;
Sabrishu, Bishop of Nihund;
Midu, Archdeacon and Pastor.

These rules were written under the direction of Mar Timotheos, the patriarch.

The Epistle of Mar Timotheos, the Patriarch.

"In the city of our king, in which we have the patriarchal seat, there was a man by the name Hupatos who was authorized by our king to coin money for the kingdom, as it was the rule in other countries. This coin, as a rule, is inscribed with the name of God, as it bears the name of God. This man could not at any time make coin and inscribe the name of God and the king on it without authority to do so. So it is with the Catholic church which is in reality the city of the Heavenly King. This Heavenly King has a man who is authorized to inscribe the name of our God and Heavenly King on those who receive Him in the name of the Father, the Son and the Holy Spirit. This man, who represents the Heavenly King in his kingdom, is the patriarch or Catholicus. Second in degree is the metropolitan. The third in order is the bishop; the fourth is the minister; the fifth is the laymen, and the women of the church, who are the ornament and the beauties of the church. Together with these, the suffering, death and the resurrection of Christ make the coin of our Heavenly Father most perfect and holy.

"God, the King of kings, gave the church to the patriarch so that he could take care of it just as when our Lord said to Peter: "To you I will give the key of the kingdom of Heaven." A similar charge was given to St. Paul.

"Now, every one must take an example from the patriarch, as the patriarch copies our Lord Jesus Christ in all things. As Christ did all God had commanded Him and brought them all to pass, so the patriarch must bring all things to pass which Christ commanded unto him. In like manner, all below the patriarch must bring all things to pass which he commands them to do.

"No one is worthy to be a servant who refuses a timely rebuke at the hands of his master. Every one must obey his superior in all things, as God has ordained. Joining heart and hand in the bond and the Spirit of our Lord Jesus Christ may we accomplish His holy will on earth, each one as his talent and his office requires of him. All from the patriarch to the poorest layman."

Mar Timotheos, the patriarch, was a man of God's fear and wisdom.

He, with self-sacrifice and persistent energy, built the Church of Christ in Asia. His holy labor has left behind for him a high monument of apostleship. The result of his untiring labor was the establishment of the Christian church in the most obscure parts of the world.

Ishu, the Evangelist to Northwestern Persia.

The patriarch ordained Ishu as the minister of the gospel. This man knew the Persian and the Arabian languages, so he was sent to the eastern side of the Caspian Sea. He preached the gospel to all the different races living there. He wrote personal letters to the kings and the government officials and requested them to accept Christianity. Both in the small villages and the cities he preached Christ, baptizing many who accepted Him. By and by he organized many churches and ordained many native workers. He finally left his work in their hands, and went to China. Here he began work with great success. He established many churches and ordained many native ministers. After some years of faithful service in China he wanted to return home in order to pay his respect to the patriarch and give him report of the work of foreign missions; but sad to say, he was slain by the barbarians on his way home.

Two Others are Sent.

As soon as Mar Timotheos heard of Ishu's death, he summoned two other priests by the name Kardak and Jahb-Alahah. Kardak was made metropolitan for the Gilanian tribes, and Alahah was made metropolitan for Dilomaji. These two missionaries, not long after, took fifteen other priests—seven of these fifteen having been ordained bishops. For the other tribes they ordained metropolitans, appointing them to various fields both in China and surrounding countries.

Mar Timotheos' Personal Work.

Mar Timotheos held his high position as patriarch for forty years. He lived 95 years. During his patriarchal period he was associated with several very good Caliphs by virtue of his high office. He always took advantage of his opportunities by giving them the teachings of Christ, either directly or otherwise. The names of the Caliphs were Mahdi-Hadi, Harun al Rashid, Mahommed, Amin and Mamun.

Mahdi Caliph. Mohammedan Calendar 158.

This Caliph, when ascending his throne, granted liberty to all prisoners who were Christians, but destroyed all the churches which were built during the Arabian Caliphate. There was a kind of people who used to

live in tents near Halab. All of these were converted to Christianity. Mahdi Caliph imposed Mohammedanism upon them—nearly 5,000 were forced into it by sword, and others he put to death because of their refusal to join him.

The Caliph dissipated by drinking too much wine.

At this time *Theophila Thomas* became a heretic, accepting the church principles of thé Maronites. He wrote a book in Syriac. This man rendered service to Mahdi Caliph in some way. The Caliph favored him very much because of his heresies. It is said that the Caliph wanted to go with Teophila Thomas to some other city together with his whole family. But the wife of the Caliph wrote to Thomas: "You have advised the Caliph to move away to some other city, something not at all necessary. You want us to leave the present house and to undertake uncertain plans whereby we may have many troubles. I am praying that God will take your life, so that we may rest well where we are."

Teophila said to her: "I did advise your husband to change his residence. He wishes to leave his present location of his own accord. You have no right to pray for my death—such a prayer will not be accepted; you know, I will die only when God calls me." When the Queen heard that, she became fearfully excited. She thought his words would prove prophetic.

In a few days after this, the Queen's prayer was answered, for Teophila died; twenty days after his death the Queen's husband, the Caliph, died.

It is said that one day the Caliph was hunting. He was quite a distance from his servants. He became quite tired, because he was on horseback. He also was hungry and thirsty. He came to the house of an Arab and dismounted from his horse. He said to the Arab: "I am your guest. Anything you have to eat, please bring me, I am very hungry." The Arab said: "You appear to be a respectable man. I am not able to prepare such a meal as you ought to have." Mahdi Caliph said: "Never mind, anything you have will be all right for me."

Then the Arab brought some corn bread. The Caliph enjoyed it and asked for some more. The Caliph still asked for more. The Arab brought in wine. He drank a cup himself first, then he gave his guest. After Mahdi Caliph drank his cup, he asked the Arab: "Do you know who I am." The Arab replied: "No." The Caliph said: "I am one of the servants of Ameer." The Arab was very much surprised, and at the

same time the Caliph wanted another drink. After that he made himself known to the Arab. He drank another cup. Then the Arab refused his noble guest any more drink. While they were discoursing this matter the servants of the Caliph appeared. They helped the Caliph out. Then he ordered them to kill all the Arabs who had accepted another religion.

This Caliph ruled fifteen months.

Harun Al Rashid Caliph.

Caliph Al Rashid ordered the destruction of the large church at Kishum and also fifteen others. Their stones were taken to rebuild other churches.

Harun Al Rashid got sick. He sent to Elam for a physician. The doctor came to him and blessed him both in Persian and Arabic very eloquently. The Caliph smiled. He sent for other physicians to consult with. Isa, the physician, said to the Caliph: "Your Majesty, no one know the nature of your sickness." At last the physicians, Isa Aburkurish, Buchtishu and Gabriel did not agree.

One day the aunt of the Caliph had a stiff hand due to rheumatism, and sent for Dr. Gabriel. The doctor said to the Caliph: "If you believe that I am a physician, you order the woman to appear before a crowd of people, and whatever else I deem best to do for her; at the same time you know I do not want to harm your aunt." The Caliph did so. The woman appeared before a great crowd, as the physician desired. Then the physician ran to her surprised, and took a hold of her garment as though he wanted to drag her away. She was so bashful and afraid that she perspired profusely— that caused her whole body to relax. Then the physician ordered her to stretch her hand and hold her own garment with it. She did this, showing that her stiff hand got well. Then the physician declared that she was cured.

The Caliph, and all those with him, watched what the physician did and they were all surprised at the wonderful results. The Caliph then ordered 500,000 denares to be given the physician, also decorated him with the highest court honors.

Doctor Gabriel.

Dr. Gabriel relates the following which took place between him and Harun Al Rashid: "I was in the habit of visiting the Caliph oftener than all his own officers. I used to make an examination at every visit, and tell him all about his condition and ordaining his diet. One night I came to visit him and found him in a despondent condition. I inquired of the

Caliph: 'You seem to be indifferent. What is the matter? You relate your troubles to me, and if I can find any remedy, I will gladly do so for you.'

"The king said: 'Gabriel, I have no special sickness or trouble, but I had a dreadful dream last night. It simply paralyzes me when I think of it.' I began to worship him and begged him not to think of such dreams, because this kind of dreams are due to bad thoughts, or they may be due to heart trouble, at any rate he need not worry about it. Harun Caliph said to me: I dreamed that I was sitting upon my throne. I saw a hand stretched beneath the throne. In that hand was some red clay. At the same time I heard a voice like that of a man, but I did not see any one. It said to me: That red clay is the clay in which you will be buried. I asked, Where will my grave be? From what place or country was this clay brought? He replied: It is from the city of Toas which can not be well seen. As the voice died away, I awakened.'

"I said to the Caliph: This dream cannot be interpreted.

"I advised the Caliph, when he slept, to change the trend of his mind so as to permit it to dwell on beautiful things. That this would help him to get pleasant dreams, and they would cheer him up. I made these suggestive statements to him, until I controlled his mind, and replaced bad dreams by pleasant ones until he dreamed no more.

"After that he started to come to Bagdad by the way of Toas City, but got sick between Toas and Bagdad. At that time there was an old man by the name of Bashir Harun. The Caliph sent for him, and there Bashir was slain in a small town. After Bashir was slain, the Caliph became delirious. For an hour he was struggling with tremor. After he recovered he said: 'O, Gabriel, you remember my dream at Niloh which I related to you. This is Toas, and this is the red clay of which I told you at that time.' Then the Caliph ordered his servant by the name of Masror, to bring a little clay. The servant did so. The Caliph said: 'This is the hand which I saw in my dream, and this is the clay. It looked like hair.' He began weeping bitterly and kept on all night. After three days he died at Toas, and was buried at Mashad."

Mohammed Amin and Ma'mun, Caliphs, the Sons of Harun Al Rashid—the Mohammedan Calendar 193.

These two brothers fought each other for the supremacy of the Caliphate. Amin was killed.

During the Caliphate of Ma'mun, Abraham Koresh was governor

of Haran. There he saw the new Christian churches built—ordered them to be destroyed together with the synagogues of the Jews. But God came to him by the means of a dream. In the morning he summoned to him the Christians telling them to rebuild all the ruined churches and houses. After that time the Christians lived in safety for a while.

CHAPTER XXVI

THE NINTH CENTURY.

PATRIARCHS: Ishu Bar Non, 820-824; Giuergis II, 825-832; Sabrishu II, 832-836; Abraham II, Maraga, 837-850; Theodosius, 852-858; Sargis, 860-872; Anush, 877-884; Johannan III, 884-892; Johannan IV, 892-899 (Brothers, Sons of Theodosius).

Caliphs: Al Ma'mun, Al Mutasim, Al Mutawakkel (assassinated), Al Mustansir, Almustamid; Al Mutamid, Al Mohtazid.

The Caliphs belonged to the Abbasid family. They were famous for their riches and generosity. Also for the blood-shed that occurred during their reign. The depraved condition of Europe during this time made the love for learning and culture of the eastern monarchs very conspicuous.

Ishu Bar Non, patriarch 820-824, was born at Beth Gabbare, in the land of Nineveh. He was considered a very learned man, and on recommendation of Gabriel Bucht Ishu, and his son-in-law, Michael, court physician to the Caliph Al Ma'mun, he was appointed patriarch at the death of Timotheos, and it is said that the latter on his deathbed had expressed the wish that Ishu should succeed him, for he knew he was a worthy and able man. He occupied the patriarchal throne for four years, died 824, and was buried at the convent of Daklil-ishu, at Bagdad.

Besides his written controversies with Timotheos, Ishu had written against the monophysitic priest, Papa, and also many treatises on theological subjects.

Giuergis II, Patriarch, 825-832.

He was from Marajah. When a young man he married. Later he went to a monastery and became the abbot of Beth Abe cloister. He was not a man of great knowledge, but he was a good and just Christian, and in time he was made metropolitan. At the demise of Ishu Non he was

recommended to the patriarchal office by the same men that had recommended his predecessor, and was ordained in Salek. He was a very old man when he was elected patriarch. It is said he was 100 years and sat for seven years.

Sabrishu II, Patriarch 832-836, Bishop of Haran, afterwards metropolitan of Damascus, succeeded Giuergis II on the patriarchal throne at Salek.

Abraham II, Patriarch, 837-850.

He was a righteous man and a good Christian, an inmate of the convent of Beth Abe. He was not a man of letters; he did not have much learning, but his nephew Ephraim, and another relative, Thomas, helped him, and he was elected patriarch. In his days the church suffered persecution by the Caliph Al Ma'mun of Bagdad. He ordered that two Christian churches, just built, should be torn down, and the Arabs also demolished five older churches in Basra.

Theodosius, Patriarch, 852-858.

He was bishop of Anbar, afterwards metropolitan of Gundi Shabor, and was ordained patriarch 852. He had an enemy, the court physician Sergius, who spoke evil about him to the Caliph Al Mutawakkel. He said that Theodosius betrayed state secrets and helped the Greeks in every way. Al Mutawakkel asked the patriarch if the charge was true, and the patriarch denied it. Al Mutawakkel wanted him to swear to his statement, but Theodosius said that the laws of his church forbade swearing. He was thrown into prison and remained there for three years; then he was released, but survived only two years.

He was buried in the convent of Daklil Ishu of Bagdad (858 A. D.).

Al Mutawakkel issued a firman: "If a Christian was a servant in the house of a Moslem he should wear a sign to show his bondage:—two straps of leather of different colors." This Caliph persecuted both the Christians and the Jews.

Buktishu was a great man at court. He was a physician and very much favored by the Caliph, who always liked to have him in his company. He was a Christian, but against the Christian law he took two wives. Each of them bore him a son. The boys were named Giuergis and Johannan, the last one became metropolitan at Mosul. The favor of the Caliph did not last. Buktishu fell into disgrace and was imprisoned for some time, but after his release he again went to court and was given his old position.

Bokah, a general of the Caliph, killed many Christians, or made them prisoners. He went to Tiflis, now in Russia, and burned that city. 5,000 people perished. Mutawakkel sent word to Empress Theodora and asked her to give liberty to the 20,000 soldiers that were prisoners of war at Constantinople. She set 8,000 free, but 12,000 who had embraced Christianity remained, and when these heard about their comrades having liberty, they renounced Christianity. Theodora ordered every one that renounced Christianity to be killed.

Sargis, Patriarch, 860-872.

He had been metropolitan of Nisibis and was ordained patriarch 860 A. D.

He died in the 3rd year of Caliph Mahomed's reign, and the patriarchal throne was vacant for four years.

The most remarkable event during his patriarchate was the downfall and excommunication of the famous physician, Honain Bar Isaac. This man studied medicine at Bagdad under Yahya Bar Mesne, but ill-feeling sprang up between teacher and pupil, and Honain went west to the Greek territory and studied the Greek language and science. He afterwards became court physician to the Caliph, Al Mutawakkel, and he again had an enemy—another physician, a Christian named Israel. Honain told the Caliph, that Israel worshipped idols and was a Christian only in name. The Caliph sent to the house of Israel to investigate the case. The men found one picture and brought it to the Caliph. Honain said: "That is the picture I spoke about, that is one of the idols he worships." The Caliph ordered Honain to spit on the picture, and he spat on it. After that the Caliph sent for Sargis, the patriarch, and asked him if it was the picture of an idol. The patriarch answered: "No, it is the picture of the Virgin Maria, mother of Jesus, our Lord; It should be kept in high honor by all Christians."

The Caliph ordered the degradation of Honain, and the church excommunicated him; he was killed shortly after, 873, by order of the Caliph.

Mar Anush, Patriarch, 877-884.

He was metropolitan at Mosul and was elected patriarch 877. Some of the bishops voted for Israel, Kashkar's bishop, but finally Anush was ordained patriarch at Salek.

In his time an old man appeared who called himself son of the Caliph Osman. He said: "I had a vision. I saw Christ, and two angels said to me: 'You are, *Sherara,* the truth!'"

He taught that fasting and prayers were necessary, and that Mondays and Fridays should be kept holy days; people should do no work on those days, and abstain from strong liquor; weak wines were allowed. He selected twelve disciples and commanded them to go out among the people and teach. The governor heard about the man and sent for him; he was then teaching among the prisoners.

Johannan III, Bar Narsai, Patriarch, 884-892.

He was a native of Beth Garmai. There was another candidate for the patriarchal throne, a monk, named Shubka Alishu. The bishops resolved to elect the patriarch by ballot. Each put the name of his candidate in the urn, while they prayed that God would let the best man win. Johannan Bar Narsai got the greatest number of votes and was formally elected (A. D. 884).

Seven months after the ordination of Johannan the Arabians sacked the convent of Daklil Ishu, robbed the grave of Anush, the patriarch, who had recently died and been buried in the convent. They beheaded him and carried his head on a pole through the streets of the city. The cause of the outrage was a poor old man who served in some menial position. He used to come to the convent to beg for money, and one day he met the patriarch, who kindly told him that it was wrong for him to beg from them and sent him away without giving him anything. The old man was very angry and told his friends about it.

One day there was a Mohammedan funeral, and when they carried the body to the graveyard a stone hit the casket. The old beggar said it came from the convent, and some of the friends confirmed his words, and the Mohammedans agreed to revenge the outrage. Later on Ismail, the tax collector, by force appropriated all the property belonging to the patriarchal see, and the patriarch resolved to go to the Caliph to complain. He was met by the officer of the guard, who asked many questions about Johannan's religion, and the patriarch answered: "You must excuse me, I am not learned enough to answer all your questions." The officer became angry and said: "If you are not a learned man, why do you occupy such an exalted position and have men of more ability serve you?"

And the patriarch said:

"I will answer you about my religion with the words of Paul:

"Jesus is the mediator between God and man."

Gabriel, metropolitan of Basra, was a very learned man and wrote



IDEALIZED PORTRAIT FROM A SCULPTURE SUPPOSED TO REPRESENT ZOROASTER.

many books. There were also other men of learning working in the church at this time.

Johannan IV, Patriarch, 892-898. (*Nephew of Theodosius.*)

He came to the council with the other bishops to elect a new patriarch, and was asked to explain an article, and when he had spoken, the synod expressed surprise and pleasure at his learning and elected him patriarch. He was a man of fine appearance, pleasant and very learned. After having served as patriarch five years, he became very ill of a mental disease, but he recovered and took up work again. He ordained his nephew, Theodore Bar Khoni, bishop of Lasham, and this man has among other things written an ecclesiastical history. He was a Syrian.

The following is an article from Theodore's book:

"Zoroaster rested by a fountain which was called 'Galushas fountain,' a place, where the king used to bathe. With him were his disciples: Gashtasib, King of Sason and Mahmen. And he said to them: 'My beloved sons, I will tell you a wonderful secret about a great king who is preparing to arrive into this world; when the fullness of time shall come, He will take abode in the womb of a virgin who never went near a man. He resembles the good tree, that brings forth good fruit, refreshing those who are perishing, and quenching their thirst.'

'The people of this earth will try to stunt his growth; they will fight against him; but they cannot conquer him. They will seize him and hang him upon a cross, and he shall die, while the earth and heavens are mourning for him. He shall descend to the bowels of the earth, and from the earth he shall again rise and ascend to heaven from which he came.'

And Gashtasib, his disciple, said: 'This king, whence is his power? Is he as great as you are, or are you the greatest?'

Zoroaster said: 'He will descend from my own race. I and he, he and I, I am in him and he is in me. Signs shall appear on the heavens, in the sun and the moon when he comes, and a star, like a sun, tells of his arrival. My sons, life started from light: The eternal fountain. My sons, watch and wait and keep in your hearts these things: I have told you the great secret, and when the star appears, let its light lead you and go and worship the king, take with you costly gifts and remember always: I and he are one.' "

In the teachings of Zoroaster we find many allusions to the birth of Christ by a virgin.

Barok (Kasoma), The Magian.

He had not the gift of prophecy; he was disappointed, and he went away from his country and traveled among other nations. He learned to speak twelve languages. He rested by the fountain where the king used to take his bath. His disciples were with him and he said to them: "A virgin, a Hebrew daughter, shall conceive—without union—and a child shall be born, and He is of divine nature—a bright star shall appear at His birth, and the nations shall worship Him and bring gold, frankincense and myrrh."

This article is taken from a Syrian book in the British Museum in London, England.

Thomas of Marga.

832 A. D. In the year Sabrishu II became patriarch, Thomas, son of Jacob of Beth Sharonaje, in the district of Salek, went to Beth Abe convent, and a few years later we find him as acting secretary to Abraham, the patriarch. By him he was made bishop of Marga and afterwards metropolitan of Beth Garmai. He was the brother of Theodosius, the patriarch, who succeeded Abraham. Thomas of Marga was always fond of legends and histories of holy men, and especially those connected with his own convent, Beth Abe. He wrote: "The monastic history," also an extract of the "Sharba-Shade" and poems, etc.

The Berth Abe convent was built in the latter part of the 6th century by Jacob, bishop of Lasham of Beth Garmai.

Abul Hassan Tabet. His parents were heathen from Haran. He was very early given to studies of languages. He spoke and wrote fluently Syriac, Greek and Arabic and has written about 150 books. His themes were manifold: mathematics, astrology, medicine, geography, philosophy, religion, and he was a very good and learned man.

CHAPTER XXVII

THE TENTH CENTURY.

PATRIARCHS: Johannan V Bar Isa, 900-905; Abraham III, 905-937; Emmanuel, 938-960; Israel, 961-962; Abd Ishu I, 963-986; Mari Bar Tobi, 987-1000.

Caliphs: Almuktaphi; Almuktadir; Alkahir, Al Razi; Almustakphi; Almutagi; Almote; Almote; Altaji; Alkadr.

Johannan V, Patriarch, 900-905.

At his election the bishops were divided, one faction wanted Theodorius, metropolitan of Gundishabor; another Johannan, and finally the latter was elected. Meanwhile the metropolitan of Mosul appeared on the scene. He, too, wanted to be a candidate for the patriarchate and applied for aid to the Caliph, who tried to enforce his election, but the bishops did not accept him, and the election of Johannan was finally confirmed, and he was ordained. He was a learned man, and it is said that he was just and righteous. He did not love wealth, and when he was to die he said to one of his disciples: "I have 250 pieces of money, which I have inherited from my father, take that money and use it for my funeral."

A monk by the name Halaj, living at Bagdad, said that he was God, and he performed miracles. The Caliph condemned him to suffer tortures, and he received 1,000 lashes with the bastinado. He was finally burned to death.

Abraham III, Patriarch, 905-937.

He was a native of Beth Garmai and bishop of Marga. He was ordained on Dec. 10th, 905. He had much knowledge, and great executive ability. There were many Greeks residing in Bagdad, and they sent word to Elias, patriarch of Antioch, to send them a metropolitan, and he granted their request and sent Jane, metropolitan, who came and took up his residence in the Greek church of Bagdad. Abraham,

the Syrian patriarch, applied to the governor, and asked him to have the new metropolitan removed; he was coldly received, but when he promised 1,000 denares (money) to the secretary of the governor, this man said to the governor that the Syrian had no other king, they were always subjects of the Caliph, while the Greeks were constantly waging war against the country; and he spoke so well that the Greek metropolitan was obliged to leave Bagdad; but he was allowed to visit the communities from time to time. The patriarch was very fond of money, and a Christian author, who saw the bags of money in his house, said to him: "You are representing Simon Peter, but you do the deeds of Simon, the magician. From this time I refuse to acknowledge you as the head of the church."

At the death of Abraham the bishops agreed that they would not elect the unknown monks that were forced upon them. But the secretary of the Caliph sent for Emmanuel, monk in the convent Abu Joseph, near Balad, and the bishops were obliged to accept him in spite of their agreement.

Emmanuel, Patriarch, 938-960.

He was a man of fine appearance and possessed much learning. In his time there was a famine, and for a measure of oats was paid 317 denares. It is said that the people became cannibals and ate the bodies of their dead fellowmen. Bar Hebraus says that tradition relates that the emperor sent word to the Caliph requesting him to give the "Mandelah," the picture of our Lord given King Abgar, and preserved at Edessa, to the Christian ruler of the Roman empire; to compensate for it he would liberate many Mohammedan prisoners who were in Rome and sent them home. The Caliph consulted his great men, and they thought it was best to keep the "Mandelah"—it might bring blessings on them, but they advised to give it up on behalf of the prisoners, and so the Caliph did.

Israel, Patriarch, 961-962.

He was bishop of Kashkar, and a candidate for the patriarchate. But a faction of the clergy voted for Gabriel, metropolitan of Persia. It was a hard struggle, but at last Israel was elected and ordained in due form. He was an old man and a very good Christian. He died within a year after his accession to office. He was 90 years old.

Abd Ishu I, Patriarch, 963-968.

Israel's death made the patriarchal throne vacant. A physician, named Petion, offered the governor an immense sum of money if he would help him to be elected patriarch. The bishops were afraid that the courtier should force one of their favorites on them and determined to give 300,000 denares of the patriarchal treasury for the privilege of being free to elect their patriarch according to their own wish. The governor accepted the money and the bishop began to prepare for election. There were four candidates, and Abd Ishu was elected. He was not willing to serve, but the bishops persuaded him, and finally he was ordained. He was a pupil of Moses Bar Kepha, and he ordained 130 bishops. He died 80 years old, 986.

Mar Mari, Patriarch, 987-1000.

He was a writer, and the bishops were unwilling to acknowledge him, but he was finally made patriarch according to the will of the Caliph and ordained on the 6th Sunday in Lent, 987. He did not know much of ecclesiastical affairs, but he was a man who wanted to do his best; he was very humane and gave alms willingly. There was no money in the patriarchal treasury when he entered upon his duties, but he had great administrative ability and he bought property around the patriarchal mansion and built many great buildings around the church.

Some of the Mohammedans had commenced to persecute the Christians and compelled them to dress in a kind of uniform—or special dress, to distinguish them from Moslems. Two Moslems maltreated a Christian—an astronomer—because he had not this uniform on, and he complained to the governor. The governor caused the men to be imprisoned, but the people rebelled, went to the church of Santa Maria, and to the Kalil Ishu convent, and destroyed them. The patriarch collected as much money as he could and gave it to the governor, and he helped to quell the rebellion, but for a long time it was unsafe for a Christian to appear on the streets of Bagdad. Some time later the governor of a neighboring city sent word to Bagdad that the Christians had desecrated a mosque, and this report set the hatred ablaze, and the Christians were in danger of being massacred. But the danger passed when it became known that the governor was an enemy of the government. He was seized by the soldiers sent against him, was deposed and imprisoned; he died in prison from hunger.

A. H. 380. (1002 A. D.) *Asis,* the Egyptian Caliph, governed Syria.

A man, Isa Bar Nestorius, had become a great man at court, being the Caliph's financial adviser. He was also a writer of great ability. There was also another Syrian at the Caliph's court. He was a Jew and wrote books; his name was Menasha Bar Kassasa. The Mohammedan writers were jealous of these men, and one day an angry author hired a poor woman to ruin the two men. He wrote a letter and said to the woman that she should stand in the way where the Caliph passed and call out that she had been wronged, give the letter to the Caliph and disappear. She did as she was told, and the Caliph got the letter. The letter contained accusations against the two men. The Caliph grew angry with them, believing the charges were true. But Isa was a very prominent man and well liked of many. The daughter of the Caliph gave 300,000 denares of her own money to buy Isa the favor of her father, and Isa was reinstated in grace. Many Christians in Bagdad had been forced to give their money to the governor and other officers. They left the city, and where they went they built churches and convents.

During the reign of *Kader* (A. H. 392; 1014 A. D.), the Moslems sacked the houses of the Christians in Bagdad, and destroyed and burned down many of their churches. The Caliph, at the same time, destroyed the church of The Resurrection in Jerusalem, and other churches in the same city. The Caliph ordered the town criers or heralds in each place to announce that, according to the will of the ruler, all his subjects should embrace his religion. The Christians and Jews who did so, should be rewarded; if they resisted, and did not change their religion, they should be punished. They were not allowed to have rings on the right hand, nor ride on a horse, only on donkeys, or asses. If they disregarded the order, their whole property was forfeited to the state, and they were expelled from the country. Many Christians emigrated to the Roman territory; others embraced the Mohammedan faith, but a great number remained and defied the ordinance. They wore crosses of gold or silver around the neck to show their religion. The Caliph ordered that every Christian who wore a cross of gold or silver should have it exchanged for a wooden one, weighing 4 lbs. If they resisted, they should be put to death.

Later on, the Caliph regretted his severity and recalled the ordinances. Those who had turned Moslems were allowed to return to the old religion, the Christians, who had been expelled from the country, were allowed to return, and the bishops were allowed to rebuild the churches.

The Caliph thought himself a very exalted person; he said about the river Nile, as the Persian King had said before: "It is mine, I have made it!" The people greeted him with the title: "Commander" and "Giver of life and death."

CHAPTER XXVIII

THE ELEVENTH AND TWELFTH CENTURIES.

PATRIARCHS: Johannan VI, 1001-1012; Johannan VII (Bar Nazuk), 1012-1020; Ishu Jahb IV (Bar Ezekiel), 1020-1025; Elias I, 1028-1049; Johannan VIII (Bar Targale), 1050-1057; Sabrishu III, 1063-1072; Obdishu II, 1072-1092; Makikah Bar Shlimon, 1092-1098.

Caliphs: Al Kadir, Al Kajim, Al Muktadi, Al Mustazhir.

Johannan VI, Patriarch, 1001-1012.

This man was at first metropolitan of Persia. There was a very powerful man, *Bahaud Dowlah of Shiraz,* whose friendship he had gained, and who recommended Johannan for patriarch. The leading Christians in Bagdad did not approve of his election as being according to the rules of the church, but they had to submit and Johannan was ordained patriarch. 1002 the Arabs burned the Jacobite church at Bagdad and sacked the Syrian church.

There was a Syrian man, Abu Mansur, a scribe or clerk, who had a mistress, the wife of an Arabian; her husband was killed, and the dead body thrown out by the side of the house. The Arabians carried it to the bazar, and from there around the city, crying that the Jacobite Christians had killed the man. A mob went to the church, sacked it, tore down the altar and destroyed everything they laid hands on. In one part of the church a great number of rugs and rush mats were piled up, and by the carelessness of one of the men this pile took fire, the fire spread rapidly over the whole church, it burned down, the people could not escape, and 500 perished. Among the dead were no Christians, and among the ruins was found a copy of the Holy Writ—intact and undamaged.

The Arabians were surprised, and some said, that this shows that the Christian religion must be the best; otherwise such a miracle would

not have happened. "Our prophet said we should not harm the Christians. We have trespassed against this law, and God is punishing us for our sins."

Two years later the Jacobite metropolitan of Tagret, Ignatius, came to Bagdad to rebuild the church, and many Christians went out to greet him. The Syrian patriarch did not appear among them, and the Jacobites of Bagdad went to the governor and complained of the patriarch. They said: "All the prominent people of Bagdad greet our metropolitan, but Mar Johannan, the patriarch, does not appear."

The governor ordered the patriarch to meet the metropolitan, but Mar Johannan refused to see him and appealed to the Caliph himself. He said that the head of the Jacobite sect resided in the Roman country, and they had no right to bring their metropolitan or patriarch to Bagdad, where the Syrian patriarch resided, and the patriarch showed the Caliph the written privilege of the Syrian Church. The Caliph decided that the Jacobite metropolitan was a foreigner—he resided in Tagret—he should be allowed to visit the Jacobite community at Bagdad from time to time, but must not take up his permanent residence there.

Mar Abd Ishu, metropolitan of Maro of Korasan, wrote to the patriarch that a Turkish prince, hunting in the mountains, had lost his way during a snow storm. He was despairing of his life, when a saint appeared in a vision and said that if the prince would believe in Christ, our Lord, he should be saved from death. The prince promised to do so, and the road was clear, and he found his way to the camp. He sent for a Christian merchant who lived close by, and asked him about the Christian religion, and what he should do to become a Christian. The merchant told him that baptism was necessary, and the prince sent for the writer, Abd Ishu, and asked him to come, or send another priest, to perform the holy duty and baptize him. The number of Christians at this place was 200,000.

The patriarch ordered the metropolitan to send a priest and a deacon to the prince, and also the sacred vessels of the church and baptize him, as he wanted, and remain there to teach him the doctrines of Christianity. The men did good work and translated the Holy Books into the language of the country. Their names were Abu Ali Hassan, Bar Sohel, pastor Abu Al Faraj and Abd Dolah, Bar Taib.

Ali Bar Isa was a very prominent man, but he and the patriarch did not agree, and he left the Syrian church. He wrote a book about the eye —*"Taskarat al Kachalin."*

Johannan VI, the patriarch, died 1012 A. D.

Mar Johannan VII, patriarch, 1012-1020. There was a great deal of disagreement among the bishops at the time of election. Finally three persons were nominated, and among them Johannan got the most votes and was formally ordained. He had been bishop of Cherta. He lived very frugally; his surname was Da-Seraghta—"He on the mat," because a mat was his only furniture. He made changes in the church, had the bishops change places where he thought it best for the church. He was a very pious man.

Mar Ishu Jahb IV, Patriarch, 1020-1025 *A. D.*

This man was bishop of Kazra, and the governor recommended him. He was not very much liked by the bishops, but he was ordained by order of the governor. *Mar Elias I, patriarch,* 1028-1049. He had studied in Bagdad and was made bishop of Terhan, and 1028 patriarch. He was then an old man, but very learned; during his last years he was paralyzed.

There was a famine at this time, both in India and Persia—so severe, that parents exchanged their children and ate them, and many people perished. In one week 40,000 persons died in Ispahan. The times were very severe. The defense of the country was weakened. Edessa was sacked by the Kurds, and 3,000 prisoners were carried into captivity. The Guzaians came from Armenia to Urmia, and the city was sacked. In 1057 there was an earthquake in Tabriz, Persia. The walls of the city collapsed, and many buildings were destroyed. In 1043 Abul Faraj, the Syrian writer and philosopher, who had translated the Bible and Aristotle's writings into Arabic, died.

Mar Johannan VIII, Bar Targale, Patriarch, 1050-1057 *A. D.*

He was a native of Bagdad and was bishop of Basra when elected patriarch. The patriarchal mansion and other buildings, belonging to the church had been destroyed. Johannan VIII had them all rebuilt—the patriarchal palace at his own expense—the other buildings the Christians helped to restore. Only one and one-half years later Khorasan troops again visited Bagdad, and the eastern part of the patriarchal palace was demolished. Johannan died 1057 A. D.

Sabrishu III, Bar Zambur, Patriarch, 1063-1072 *A. D.*

He was metropolitan of Nesbur, and was elected by order of the governor. He had forced the bishops to sanction his election. Samar-

cand's metropolitan had written to Sabrishu, and this was read to the Caliph.

Sabrishu established missions. He sent a bishop to China. Another famine swept the orient during Sabrishu's patriarchate. In Bokhara 18,000 perished; in Samarcand 236,000, and it is said, that one-third of the inhabitants of the stricken countries died. It was the worst scourge that ever visited the human race.

Mar Abdishu II, Patriarch, 1072-1092 *A. D.*

He was metropolitan of Nisibis and a native of Mosul.

The Sultan, Toghrel Beg, took many provinces in the West. In the Syrian convent Kamul were 400 monks; the soldiers sacked the convent, took all the gold and silver belonging to it, killed 20 monks, the others ransomed their lives with gold.

Mar Makikah I, Patriarch, 1092-1098.

He was born at Bagdad, and was a man of high social standing. He became a monk and later patriarch. He had a disagreement with the Christians of Bagdad about the Lord's prayer.

Elias of Nisibis wrote a book about Jews and Jacobites, but he did not affix his name to the book.

TWELFTH CENTURY.

Patriarchs: Elias II, Bar Magle, 1111-1132; Barsauma 1134-1136; Abdishu III (Nephew of Elias), 1138-1147; Ishu Jahb V, Kaldaja, 1148-1175; Elias III, Abu Halim, 1175-1190; Jahb Alahah II, Bar Kaiuma, 1190-1222.

Caliphs: Al Mustazhir, Al Mustarshid, Al Rashid, Al Muktafi, Al Mastanjid, Al Mustazi, Al Nazir.

Barsauma, Patriarch, 1134-1136.

He was ordained patriarch August 4th, 1134. His life was full of hardship. In the first year of his patriarchate the caliph Al Mustarshid was assassinated, and his son Al Rashid ascended to the throne; but after a few months reign he was deposed, and Al Muktafi succeeded. Barsauma died January 11th, 1136.

Abd Ishu III, Nephew of Elias IV, Patriarch, 1138-1147.

He was a native of Mosul. He was an old man when elected patriarch.

Ishu Jabh V, Kaldaja, Patriarch, 1148-1175.

He was a native of Balad and bishop of Cherta. He was a righteous man and was ordained patriarch when an old man. It is said, he was bitten by a snake an died May 25th, 1175.

Elias III, Abu Halim, Patriarch, 1175-1190.

He was born at Maiparkat; was metropolitan of Nisibis when elected patriarch. He was a man of fine appearance, very learned, and a good writer. He has written many sermons and letters. A prayer book, compiled and arranged by him, is still called "The Abu Halim." He died April 3rd, 1190.

Jahb Alahah II, Bar Kaiuma, Patriarch, 1190-1222.

He was bishop of Maiparkat, later on metropolitan of Nisibis. After the demise of Elias he came to Bagdad. His election was forced by the governor. It is said that Jahb Alahah paid 7,000 denares for the patriarchal office. He was finally elected and took up his residence in the church. *Gregorius* was pope in Rome and he and Jahb Alaha were on friendly terms. The patriarch's wish was to unite the Syrian church with the Roman; but the clergy opposed the union, and Jahb had to submit. Jahb Alaha died 1222. He was buried in the church of St. Maria on the east side of the church.

CHAPTER XXIX

THE THIRTEENTH CENTURY.

PATRIARCHS: Sabrishu IV, 1222-1225; Sabrishu V (Bar Masiah), 1226-1256; Makikah II, 1257-1265; Denkah I, 1265-1281; Jahb Alahah III, 1282-1318.

Caliphs: Al Nasir, Az Zahier, Al Mustansir, Al Mustaasam, Hulaku Khan, The Mongolian Khan.

Sabrishu IV, Patriarch, 1222-1225.

He was nephew of Jahb Alahah II, and bought the patriarchal office for 7,000 denares, which sum was paid to the governor. He was ordained and died after having served three years. He was buried at St. Maria Church.

Sabrishu V, Patriarch, 1226-1256.

He had been metropolitan and had relatives of high social and literary standing. He belonged to a family of physicians. He did not pay for his office, as the patriarchs before him had done, and he was a learned and good man, much beloved by everybody. He served 31 years as a patriarch and died 1256. He was buried in the church of St. Sargis and St. Bakus near by Kerka.

The pope of Rome sent missionaries to China where the Syrian Christians had established a mission. The pope sent a letter to a Chinese prince and he embraced the Catholic religion, and commanded the people to do the same. The Catholic mission greatly injured the Syrian, but the prince died, and the people who had been forced to be Catholics, returned to their old religion (The Syrian).

Makikah II, Patriarch, 1257-1265.

The bishops were assembled in Bagdad to elect the patriarch. The opinions were divided. One party wanted Elias, metropolitan of Elam, another Makikah, metropolitan of Nisibis, a third party wanted Denkah of Arbela. They argued and discussed the candidates for six months.

The Caliph then decided in favor of Makikah, and the bishops accompanied him to Salek, where he was formally ordained patriarch.

Caliph Mustaasam had succeeded his father, Mustansir, who died 1242. The new caliph was weak and fond of pleasures and was involved in many quarrels at home and abroad which finally culminated in his destruction and that of his race.

The Mongols under Genghiz Khan had been successful in conquering the provinces belonging to the neighboring countries. They were savages without culture and when they captured a city it was usually leveled with the ground and the inhabitants massacred.

The prince of the Mongols—Ungh-Khan—was ruler of Tartaristan, his capital was Karakorum. It was situated 600 miles northwest of Peking. We have heard of him before, when he was hunting in the mountains and lost his way, and a saint appeared and promised him help if he would believe in Christ—and he found his way clear to his camp. He was baptized, and two men were sent as his teachers—a priest and a deacon. He took the name John, and was called Prester John (Priest John). 200,000 of his subjects embraced Christianity. When Ungh-Kahn died, his son succeeded him, and also the new ruler took the name Prester John. He conquered Kashkar. The 3rd ruler of the same name conquered Transoxiana, Transcaucasia and Persia. He was father-in-law to Genghis Kahn. He was slain after having lost a battle against his son-in-law. Bar Hebraus says, that Ungh-Kahn III turned from Christendom, married a Chinese woman and took her religion.

Ghengiz Khan.

This is his title—it means the greatest Khan or ruler. His name was originally *Temujin,* but he is always known as Genghiz or Genghiz Khan. He was born 1151 A. D. His father was a Mongol chief and died when the boy was about fourteen years. Some of his subjects objected to the young ruler and a war broke out. Genghiz gathered his friends, but had at last to retire to Karakorum and place himself under the protection of Ungh-Khan III, who gave him a high military charge and gave him his daughter in marriage. The princess was brought up a Christian and had great influence on her young husband, who loved her very much.

Genghiz soon showed his great military talent. A brother of Ungh-Khan rebelled against him, and four Tartar tribes joined themselves. Genghiz conquered them and they swore allegiance to Ungh-Khan. According to the custom of their country they killed a horse, an ox and a

dog and said: "If we do not keep our oath, we should be killed like these animals."

But envious rivals spoke evil of Genghiz to Ungh-Khan, and the latter ordered his son-in-law to be assassinated, but Genghiz became advised about Ungh-Khan's intentions, and the very night he was to be killed, he escaped to his own country. He raised an army, and marched against his father-in-law who lost the battle and shortly after his life (1203).

Genghiz had many children with the daughter of Ungh-Khan. He



GENGHIZ KHAN.

had four sons, and at his death he divided his possessions between them. Okatai, his 3rd son, was made "Grand Khan." An agricultural tribe was among the wild and warlike hordes, subjugated to Genghiz. The Jagurae were a civilized people inhabiting the country at the sources of Hoang-ho and Ian-tse-Kiang; they submitted voluntarily to the rule of Genghiz. Their language became the leading one in the country, and among the Jaguaraes he selected the teachers for his own children.

Genghiz Khan died August 24th, 1227 A. D., in the northwest part of China, where his thirst after new conquests had driven him. He

was old and worn out by toil and struggle. When he felt death approaching he called his sons and told them that he wished that Okatai, his 3rd son, should be his successor, because he was sure of his wisdom and integrity. The sons solemnly promised that his will and wish should be respected, and the "Greatest Khan" died.

Christianity among the Mongols and Tartars.

Syrian Missions in the heart of Asia had spread the gospel among the people—several large cities had adopted Christianity. Genghiz' wife — the daughter of Ungh-Khan, was a Christian, and thus the light of God entered the very house of Genghiz; he himself was tolerant and did not persecute anybody for the sake of their faith. In his career he had conquered Kashkar. The king Kushloch was a heathen, but his wife was a Christian and helped to spread the gospel. It is said, that when the army of Gambei (a general of Genghiz Khan), marched against Tibet, more than half of his 120,000 soldiers were Christians.

The Syrian missionaries taught the wild tribes to read the Syrian language; they had no letters or characters of their own; no written language; and the Syrian language was preserved among the sons of Mongolia and Manchuria until the fifteenth century. Books written in the Syrian language by Mongolian and Manchurian authors are still extant. Bagshiarnamah, 1432, Mehrach Namah, 1442—Tazkara of Olia, 1450, were written by Mongolian authors.

Many great tribes among the Mongols of Turkestan embraced Christianity, and it became the leading religion of all Turkestan and a great part of Manchuria.

When the Turan tribes emigrated into Persia and other countries, subjugated by Caliph Abbas of Bagdad, they were Christians, but gradually they turned to Islam. Christianity at this time became weak and feeble.

In the reign of Timurlang, the people of Bokhara began to write the Arabian and Persian characters or letters instead of the Syrian, which they had heretofore used.

Okatai Khan and His Relatives.

His first undertaking as supreme ruler of the country his father had left was to conquer China. He was an able ruler and a tolerant man in religious matters. His wife was a Turkish princess; she was very ambitious, and when her husband died she gathered the prominent officers of the country and took the oath of allegiance to her son Goigkahn, who was made ruler in his father's place.

Tuli-Khan, the brother of Okatai Khan, died. His wife was a niece of Ungh-Khan, Prester John III, and had four sons. The princes educated her sons with great wisdom and care; they had the best teachers of the civilized world to instruct them, and it is said that the princess herself was an upright Christian. Her sons are all famous in the history of the Mongols. Kublai Khan conquered the East and was made emperor of China. His brother Mango Khan was supreme ruler. Marco Polo—the great Venetian traveler—visited the court of China, and he won the favor of the emperor and was made governor of the city. Later he returned home to his own country. Tcheghatoi—another son of Genghiz Khan and the daughter of Ungh-Khan, was the ruler of Turkestan. his grandson Tertag was a Christian—was baptized and ordained deacon in the Christian church. He was a son of Bahu who governed Turan and extended his possessions by conquest in Europe. Goioykhan was a Christian. He tried to introduce Christianity in all parts of his country; he gave orders to help the Christian teachers and priests, and in this way the Christians grew stronger and many of them had places in the army of the ruler. They were also powerful at his court, but he died soon and was buried at Samarkand. Mangu Khan, the son of Tuli, grandson of Genghiz, became supreme ruler; his brother Kublai-Khan held the eastern part of the empire—another brother, Hulaku, the western part. His mother was a Christian; she went with Hulaku to Persia. She was allowed to worship in the Christian manner and brought with her a tent where services were held. She helped the Christians build many churches and in her time Christianity again won supremacy over Islam and Buddhism.

War With Persia, 1258 *A. D.*

In 1258 Hulaku marched against Bagdad with a great army. The Caliph Mustaasim lost heart, he had a few troops, and he sent ambassadors to Hulaku Khan with costly gifts. Among the ambassadors was Makikah, the Syrian patriarch. The Caliph promised to pay tribute to the Mongolian empire. The message of submission, however, was fruitless. The city held out against Hulaku for a while, but at last the Caliph decided, in order to save his life and the lives of his people, to surrender.

The Caliph, attended by his brother and two sons together with a suite of notables, went to the Mongol camp. Only the Caliph and his brother and sons were admitted. Hulaku spoke kindly to the Caliph and requested him to send word to Bagdad and order the armed citi-

zens to throw away their weapons and assemble at the city gates—in order that a general census might be taken. It was done and the defenders that came out of the city were immediately captured. The city was sacked—the inhabitants massacred. Mustaasim was beaten to death together with his sons and the principal members of his family. The Abbasside Caliphate of Bagdad had come to an end. The seat of learning and culture destroyed and the civilization of Western Asia plunged into a depth of barbarism (1258).



HULAKU KHAN.

But the Christians of Bagdad escaped the general destruction on the queen mother's interference. Hulaku Khan sent of his best men to Gogerchin Kalah (fort) by the salt lake of Urmia in Persia, to build a fort. The treasury of Bagdad was transferred to this fort.

The Christians of Tagret sent word to Mar Makikah, the Syrian patriarch, asking him to interfere with the Tartars for protection. When they came to Tagret, the Tartars massacred the Islamites and took pos-

session of their property. The Christians were spared, but the Islamites sent a complaint over the Christians to Hulaku, and he gave orders that one out of every twenty men should be killed; their children were made prisoners. The Christians were again in disgrace.

Kublai Khan.

Kublai Khan was on the throne of Mongolia in 1260 A. D. as supreme ruler; he was a wise and learned man and showed great tolerance in the matter of worship. The Christians were well liked. During this time the Kurds persecuted the Christians and killed many. Prominent Christians were made captives. Then the Kurds went to the convent Achvatha in Beth Kodeda, where many Christians had found an asylum during the persecution, and the Kurds laid siege to the convent for four months. They attempted to scale the walls, but were always driven back.

The monks poured burning oil on them and killed many with stones, but after a while the monks grew tired and applied for peace. The Kurds took the costly church plate, and 4,000 Arabs and Kurds came to Mosul, maltreated the Christians, took their possessions and disgraced their women. An Armenian monk preached the gospel and stayed forty days at the fort of Zaid. People came to him during the night to hear him preach; the officials of the place were afraid of his influence, and during the night they hanged a dead dog to the door of the city mosque, and said it was the monk who had done it, and a revolt broke out. The Armenian was killed, and the houses of many Christians were sacked and destroyed.

Mar Denkah, Patriarch, 1265-1281 *A. D.*

He was a metropolitan of Arbela. He visited Hulaku, and the queen mother Togoskatun recommended him for patriarch. The bishops of Arbela followed Denkah to Bagdad where he were ordained.

Hulaku Khan died 1265, and his son, Abke-Khan succeeded. He was well liked by all because he was a good and wise man. His wife was a Christian, and by her influence the Khan himself was converted to Christianity. They both served the church.

In 1266 A. D. Bundokdar, the sultan of Egypt, demanded submission of Haitum, king of Cilicia of Asia Minor. He knew that the chieftain feared the Tartars, but the king's brother, Kontastabel, and his two sons gathered troops and marched against the Egyptians; they were defeated, the youngest son was killed and the older captured. The Egyptians killed many people, destroyed towns and villages and brought many children into

captivity in Egypt. Haitum went to Abke-Khan and asked him to deliver his son, and said: If you send back the three friends of the Egyptian king, who were captives in Persia, he will send my son back. Abke-Khan did as he said, and his son was returned with great honor.

The Siege of Antioch, 1268 *A. D.*

The sultan of Egypt seized Antioch in Syria in the month of June. All the men were killed, churches torn down and many children carried into captivity. Mar Knanishu, bishop of Gazarta, was sent to prison and condemned to death. He was stoned and his dead body was hanged on the gate of the city.

The Mohammedans attempted to assassinate the governor of Bagdad, but failed in their attempt. The murderers were captured and hanged, and some people said falsely that these men were sent by the patriarch to assassinate the governor. The bishops, monks and the most prominent Christians were imprisoned.

Also the patriarch, Denkah, was captured by order of the governor. He remained in prison for some time, but he was helped to escape to Azerbaijan. He came to Ischnu, remained there for three years and built a church called Mar Abraham. He also founded schools, bought much property for the maintenance of these institutions, and finally he was allowed to return to Bagdad. Wednesday evening, February 28th, 1273, an earthquake ruined many of the cities of Azerbaijan, especially Tabriz. Houses, churches and market places were entirely destroyed, and many lives were lost.

Gregory Bar Hebraus (Abul Faraj).

He was born 1226, at Militim, in the country of Cappadocia. His father was a physician. He was baptized John, but when he became metropolitan he adopted the name Gregory. His father Aaron was a converted Jew, and the name Bar Hebraus means "son of the Hebrew." He is one of the most learned men that Syria ever produced. From his boyhood he was acquainted with the Greek and Arabic languages; he studied theology, philosophy and medicine. But finally he decided to take up monastic life and complete his studies; later on he went abroad. He studied medicine and rhetoric with a teacher named Jacob. He has written very much. He died at Maraghah in Azerbaijan, 1286, and the greatest respect was shown his memory by the Greeks, Armenians and Nestorians. He was buried at the convent of Mar Matthew of Mosul. He was a monophysite—a Jacobite. He has written a "History of the

world" which was continued after his death by his brother, Barsauma Safi, down to 1288.

In the last years of his life Mohammedan friends asked him to translate the political history into the Arabic language. There is reference made to Mohammedan writers and literature which are not mentioned in the Syrian edition. This book is called "Makhtasar fi'd Duwal." He wrote 31 books, built churches and schools, and was occupied with this work for 22 years.

Barsauma succeeded his brother as teacher and leader—the monophysite head of the church.

In 1279 A. D. the Syrian patriarch, Denkah, ordained Simon, bishop of Toss, metropolitan of China. Later Jahb Alahah was elected metropolitan of China.

Excerpt from *"Rozet al Sapha,"* an Arabic work.

Some merchants of Gore and Gergis brought three rare and beautiful birds as a present to Kublai Khan. He accepted the present with great pleasure and invited the merchants to stay at the castle and sent them food from his own kitchen. They were Mohammedans and would not eat the food thus prepared for them. It was told the king, and he asked his guests why they would not partake of his hospitality. They answered that their religion forbade them to eat of animals that were not killed according to the rules of the Koran. The Khan became angry and ordered that the Islamites in his country should kill their animals according to the Mongol law, and those that disobeyed should be killed themselves.

The Jews told the Khan Abkan that in the Koran there was a verse which read: 'Kill those who will not embrace Islam.' (Auktola al Moshreken, in Arabic). The Khan Abkan said he would send the verse to Kublai Khan, and ask him what to do in the matter. The Khan of China called a Mohammedan priest and asked him about the meaning of the Arabic words. The priest answered: "God commands us to kill those who do not embrace Islam.' "

The Khan: "Why do you not kill them? Why do you disobey the command of God?"

The priest: "We cannot obey the command, the time is not ours, we have not the power."

The Khan: "If you have not the power to kill us, we have the power to kill you!" The priest was beheaded.

The next day the Khan called many Mohammedan savants and priests

and asked them to translate the verse in question. They did as their brother priest had done before them.

Then the Khan said: "I will not take your lives or your possessions —we will discuss the matter and reach an understanding. Let me ask you who created Mohammed?" They answered: "God." "Very well, who gave Mohammed wisdom, knowledge and understanding?"

Again they answered: "God."

"Who created Genghiz Khan?" Answer: "God!"

"And who gave to him courage and power?"

"God.'

"Well, then, if God gave the same blessings to Mohammed and Genghiz Khan, he gives it according to you in different ways, in kindness or in anger. Do you like his anger or his good way?" They could not answer, and the Khan continued: "Is it not written in your holy book, that it is sinful to work against the will of God?" They said: "Yes!"

"If God has given Genghiz the power and his sons and me the power, why do you not obey me?"

They answered that they would obey him in everything that was in accordance with the Koran and if they were asked to do something that was not right according to its teachings, they were ready to be martyrs for their faith. The Khan became very angry and ordered all the Islamites in his service to be discharged, their priests were not allowed to teach in the pulpit, and these orders should be followed all over the country. A Mohammedan priest of great prominence who had not been present at the meeting, went before the angry ruler and spoke in behalf of his countrymen, and the Khan was so pleased with his speech, that he recalled the orders against the Islamites. Kublai Khan ordered the most prominent members of the different religions to assemble, and he told them that he wanted the New Testament, the Old Testament, the Koran and the holy book of China translated into the Mongolian language. He was a friend of Christianity to the end of his life. Mar Shimon, metropolitan of Chorazan, was sent to China.

Jahb Alahah III, Patriarch, 1282-1318.

He went to Bagdad to visit the patriarch. Arriving in Bagdad he heard that the patriarch had just died, and many bishops and other clergy had gathered to attend his funeral. Then they proceeded to elect a new patriarch, and Mar Jahb Alahah got the most votes; he did not wish to accept the honor, but the bishops urged him, and he was in-

troduced to the Khan himself, who asked him to accept the charge and have no fear, God would help him. Jahb Alahah was ordained in Bagdad, 1282; 7 metropolitans and 24 bishops were present. The Khan gave the new patriarch many costly gifts. Jahb Alahah understood the language of the Mongolians, as he had lived so long among them.

Among the things he introduced into the church was the ringing of the church bells to call the people to church, and then tolling at the funerals. After his death, 1318, the patriarchal throne was empty for two years; then his brother succeeded him as patriarch.

Abkan Khan was very friendly with Jahb Alahah who applied to him in behalf of the Christian priesthood, and the Khan gave a written promise that the state treasury should yearly pay a large sum of money for the maintenance of the Christian church.

Abkan Khan went from Bagdad to Hamadan. Easter Sunday he attended church. The next day he was the guest of a Persian nobleman and died suddenly April 26th, 1282.

Tokdar Ahmed Bar Abkan.

Grand Khan June 21st, 1282 A. D.

He was munificently liberal and bestowed with free hand the riches his father and brothers had accumulated, on his friends; he was tolerant in religious matters, but leaned mostly toward Christianity, and he gave money to churches and convents and to the officers of the Christian church. His official religion was Islam, and he adopted the name Ahmed. But this prince became jealous of his brothers and tried to kill them. A rebellion broke out, and he was deposed. The nobles put his brother Argon on a horse and proclaimed him grand Khan. Ahmed escaped, but was killed later.

Argon Khan Bar Abkan, 1284 *A. D.*

He was made Grand Khan by the nobles and great men of the empire. He was feared by those who had stood by his brother; many Syrians migrated into Egypt.

July 29th, 1825, Kurds and Turks attacked Arbela, killing many people, looted their houses and destroyed them. Then began a persecution of the Christians, who were unmercifully tortured. Isa Bar Mokatas was governor of Arbela. He was especially cruelly treated. He was hanged by his feet, and then they set fire to him.

In 1289 two thousand Kurds again attacked a Syrian town. It was on Sunday, August 14th. The Christians fled to their churches for protec-

tion, while the Kurds continued their ravaging work. 70 towns and villages were afterwards pillaged, 500 men killed and 1,000 children carried into captivity.

Raban Saumah's Travels to Rome.

Raban Saumah had been in China with Mar Jahb Alahah. Argon Khan was good to the Christians and very friendly to the patriarchs. He decided to send an ambassador to the pope in Rome and the European powers, and he asked Mar Alahah to find a wise and worthy man to represent him abroad. Raban Saumah, the old friend of Alahah, was chosen, and the Khan gave him letters to the pope and the kings of Europe and costly gifts for them. He also gave Raban much gold for traveling expenses.

Raban entered upon his duty as an ambassador, and first he arrived in Constantinople, where he was honorably received by Basilius, the emperor. He visited the church of St. Sophia and other places of worship, and then he proceeded to Rome. Here, too, he was well received by the pope and the cardinals. He held learned discussions with them about the dogmas of faith and trinity and visited the church of St. Peter and Paul. From Rome he went to Paris, where the French king, Philip III, asked him about the object of his embassy.

Raban told him that the Grand Khan and the Syrian patriarch had sent him to promote friendship between the eastern and western powers. King Philip said that he knew the Mongolians were not Christians, but they are jealous, and he had heard that they had intentions to make war on Jerusalem, and we ought to do the same he said. The king gave him a guide book to show him the sights of Paris, and from Paris he proceeded to England, where Edward I, who had been zealous in the last crusade, held court. He was very much interested in the message from the eastern ruler, and invited the messenger to the castle. After a sojourn in England Raban returned to Rome, where the pope gave him a crown, decked with precious stones for the patriarch. He also sent his blessings to the Grand Khan.

When Raban Saumah returned to the East, the Khan was pleased with his report, and was pleased with the letters and presents sent him from European powers.

The Khan built a church near his castle and attended services there daily.

Raban Saumah remained in high favor with the Khan and the royal family, and by his influence new churches were built and the old one

at Maragha was restored; he became a leader of the church and an adviser of the Khan in all ecclesiastical matters. The Khan honored the patriarch and the officers of the Christian church. In 1287 they were his guests for three days, and in 1288 the Khan visited the mansions of the patriarch, his son was baptized and he partook of the holy sacrament; daily church services were instituted.

In the last years of the Khan's life a Jewish physician, Al Dolah, obtained great influence. The whole government was depending upon him. Jews came from all places hoping that the Jewish race should gain a strong position, but the Khan became ill.

The Jewish physician was very zealously trying his utmost, but his master grew worse. He was beyond medical aid. The nobles and court officials were not on good terms with the famous physician and said that his skill was not equal to his position and blamed him for the death of their ruler. He was killed and his property confiscated. His relatives were imprisoned, and the Jews expelled from all positions. The Khan, Argon, died 1291. The Eastern church lost a friend.

Mar Abdishu, Metropolitan of Zoba, Armenia, 1291 *A. D.*

He holds a similar position to the eastern Syrian church as Bar Hebraus to the Jacobite. He was a learned man and a fluent speaker. In 1291 he became metropolitan of Zoba and Nisibis in Armenia. He died 1318. During his time Jahb Alahah III was Syrian patriarch. Abdishu has written a great many books, among them "Marganitha" (Pearl), a theological work in five parts. His principal work is "The Paradise of Eden," a collection of poems on theology. In a commentary on the work he says that he got the idea from the Arabs, because they praised their language as the only one in which poetry could be written, and the verses of the Koran were the greatest in all literature. The Arabic language was so deep and rich, much superior to the Syriac which was so poor and plain, and furthermore, the Arabs said that no Syrian author could ever write poetry like that of the Koran.

To prove that his native language could express poetry as well as any other language he wrote his poems. He said: "I am the least of my brethren, a poor man among the Christians, but I will write my book to show the Arabs and the world, that the Syriac language is rich and beautiful." His work was published 1291, and in 1316 he added a commentary.

When Argon died, his youngest brother Kikato became ruler and

Grand Khan (1291). He was a peaceful and righteous man, and, as most Mongol Khans, very tolerant in religious matters and regarded all his subjects with equal interest. He did not care for gold and silver and was liberal and kind. August 15th, St. Maria Memorial day, he went to the Christian church and attended service. Mar Jahb Alahah III officiated. The Khan gave the patriarch 20,000 denares. He built churches and gave a costly church plate and three times he gave 7,000 denares to maintain the churches. He was killed in 1295 A. D.

Baidu succeeded Kikato, but his reign was short, only from April 24th, to August 25th, 1295. Argon Khan's son, Kazan Khan, caused a revolt, and Baidu was killed by an officer named Noroz. An order was issued to demolish all Christian churches and all Jewish synagogues. They began to tear down the churches at Tabriz and a persecution of the Christians was in full sway. In Bagdad Christian men could not appear in the bazaar. Priests and clerical teachers were killed, three large churches in Bagdad were destroyed. From Bagdad the persecution extended to Mosul, but the clergy there paid 15,000 denares to the persecutors to spare their churches.

In 1297 Alah Alden, son of Jaja, gathered an army of Mohammedans and marched against the city of Amed; he carried 12,000 Christians into captivity, many were killed and the large church called Jeldad Alahah was entirely destroyed by fire.

Persecution of Jahb Alahah, Patriarch, and the Christians at Maragha.

There was a very powerful man in the service of the new Khan, his name was Norus. He was a Mohammedan, and he caused an order to be issued, that all churches and convents throughout the country should be destroyed, and the most prominent Christian and Jewish leaders should be killed.

Sept. 27th, 1295, Jahb Alahah, the patriarch, was seized at his residence at Maragha, was cruelly tortured, but finally liberated, when his friends paid 20,000 denares to his persecutors.

The Mohammedans demolished the church of Mar Shaleta, and the patriarch escaped to the Armenian king Hitom, who received him well and pleaded for him with the Khan, who had been absent from Bagdad during the revolt.

Jahb Alahah sent a messenger to Kazan Khan. He told about the struggle of the church during hard times, and the Khan asked, why the patriarch did not appear before him in person to tell all this. The messenger said, the patriarch was ill from the tortures he had suffered.

God instilled his love into the heart of the Khan; he wrote a letter, saying, that the patriarch should be left in peace to serve the church according to his own conviction and will, and nobody should oppose him. A copy of this letter was sent to the governors in every city, demanding that everything taken from the churches and the patriarch should be restored, and the church officers should pay no taxes. The Khan sent 5,000 denares to the patriarch and invited him to visit him. The churches which had been ruined at Tabriz, Hamadan, Mosul and Bagdad were again built up and restored.

Mar Jahb Alahah ordained 75 metropolitans and bishops. He worked for the glory of the church and served it well. He died Nov. 15th, 1318, and was buried in the church he himself had erected in the honor of God. Amen.

CHAPTER XXX

THE FOURTEENTH AND FIFTEENTH CENTURIES.

PATRIARCHS: Timotheus II, 1318-1328; Denkah II, 1328-1359; Denkah III, 1359-1368; Shimon II, 1368-1375; Shimon III, 1385-1405.

The patriarchal see was vacant during 10 years (1375-1385).

Timur or Timurlane (the lame) was born April 8th, 1336. The descendants of Genghiz Khan were utterly weak and were ruled by the officers or chiefs. In 1360 the Kalmucks subjugated Turkestan and expelled the chiefs. Timur's uncle was one of them. He fled, but his young nephew refused to follow him. He gathered his countrymen, and the Kalmucks were finally expelled from the country (1365). He did not assume the royal title—one of the old dynasty was nominally ruler. He, himself, took the title of Emir. He went from battle to battle. He destroyed everything he laid his hand on as a barbarian, but in his own city, Samarkand, he was a legislator and sovereign. Marks of his reign are still extant in that city.

He leaned mostly to Islam in religious matters and caused the Koran to be the Holy Writ of the country. He captured the whole of Central Asia, marched to India and died 1405, attacking China.

He was no friend of the Christians; they were expelled from Turkestan, and he ruined their churches and schools, killed every one that opposed him, young and old. But he dealt in the same way with the Indians and other enemies. In Persia he established free worship for the Mohammedans; the Christians were expelled and have never reached to their former place of power in that country. But many relics of their work are still extant in Persia. Churches, cemeteries, convents, Syrian inscriptions on stones, speak about their labor and struggle. All the districts formerly inhabited by Christians are now in the hands of Mohammedans. Both Christian and Mohammedan authors agree in the description of the time of Timurlane. Never was a time so bloody. For

twenty years he tried to crush Christians, Jews and Heathens to honor the Moslems, and his successors followed his example.

The Syrian Christians have been for centuries persecuted by Magi, Jews, Arabs and Heathens, but they have preserved their religion.

The Syrian church has very few reports of its work in the following 500 years. The poor suppressed church has grown weaker and weaker, but it is still working.



EMIR TIMURLANE.

THE FIFTEENTH CENTURY (SYRIAN CHURCH).

Patriarchs: Elias IV, 1405-1433; Shimon IV, 1433-1472; Shimon V, 1472-1503.

Regent: Shah Ishmail and others.

In A. D. 1444 the large church of the village of Sbirine was demolished, and the Christians of the village sent two messengers to the patriarch to ask him to help them to find able men to rebuild the church. He

sent two master-builders, and his own nephew, Basilios, and the restoration of the church began at once. In the ruins they found the buried bodies of several of the fathers of the church, among them Mar Dada. They were pleased to have made this discovery, as the burial place of Dada had not been known. After the church was finished, the bodies were again placed in it.

In 1445 the Roman Catholicus was made head of the Syrian church of Cyprus, and 1490 a metropolitan was ordained for the Syrian communities of China and India.

Visits to the Patriarch from Christians in India.

Raban Abraham Slokaja writes about three Syrian Christians from the old Indian mission who visited Mar Shimon III, the patriarch, 1490 A. D., in order to induce him to send priests and missionaries to India.

One of the men became ill and died on the way; the other two, Giuergis and Joseph, found the patriarch at Gazarta in Beth-Zodai. The patriarch was pleased with their visit and promised to comply with their request. He ordained both men priests at the church of St. Giuergis of Gazarta and sent to Mar Ogin's church for two learned monks and ordained them bishops. They took the names John and Thomas. The four men went away and arrived safely in India. They began at once to dedicate altars to God, ordain priests and deacons. For a long time they had been without a bishop, and no ordinations had been made among the clergy. Mar John remained in India, but Mar Thomas returned, bringing with him costly presents for the patriarch from the grateful Indian church people. When Mar Thomas was about to return to India, the patriarch died (1502), and he was buried at the church of Mar Ogin's. Thomas was ordained metropolitan by his successor and returned to India.

With him were ordained three learned monks, Raban David, who was ordained metropolitan and adopted the name Jahb Alahah; Denkah and Jacob, who were bishops; they accompanied Thomas to India. They came safely to their place of destination and worked there for the good of the church.

A letter sent to the patriarch from India to Elias IV, who had died when the letter arrived:

A Letter to the Patriarch From India.

"To the pope of our time: You resemble Timotheos and Ishu Jahb and Joshvah and you are given power from heaven to lead the Christians

by the crozier of St. Peter. Happy is the nation who has such a patriarch! May God give you strength and a long life, that honor may remain on the patriarchal throne!

Your most humble servants and obedient disciples Jahb Alahah, Thomas, Jacob and Denkah wish you a long life and ask for your prayers and blessings; we pray for your blessings, O patriarch!

We also send our greeting to Mar Johannan, the metropolitan of Athil, to the bishops, priests, monks and deacons and to all the Christians in your city. We want to make known to all, that we have reached our place of destination in safety. God has preserved us and kept all dangers away from us, as he helps every one that calls on him!

The Christians in this place received us with great kindness, and our father, Mar Johannan, lives here and sends through us his greeting!

Description of the Conditions of the Christians in India.

Here are about 30,000 families of Syrian Christians. We have commenced to build churches in every village; may God bless the work!

St. Thomas church is 25 days' journey from us, but the Christians in this place went there to worship. This place is in Malabar, India; here we have 20 towns, three of them large and well known: Greenagul, Palor and Kolam.

Our fathers! you must know, that the king of the West sent out explorers to find the way to India by sea. The big ships were a long time at sea before they came to Calcutta. When the Mohammedans of the city saw them, they said to the king: These men from the West see that your country is fertile, your cities are large; they will tell their king about them, and he will send many ships and troops to fight you and take your country. The king believed the Mohammedans and killed the men. There were seventy in the city. Their comrades on board the ships returned to their country, but the king of the West sent ships and armed men, and revenged the killing of the explorers."

(The following is reprinted here with the consent of the Open Court Publ. Co.)

These Syrian Christians shared the fervor and missionary zeal of their founder Nestorius. They distinguished themselves through learnedness and established good schools wherever they went. Their main seat and center of learning was Nisibis. The Nestorians sent out missionaries toward the East and extended their Church into Mesopotamia, Persia, India and Tibet.

The Indian Nestorians are commonly called St. Thomas Christians, and there is a remarkable monument left of them near Madras which



THE CROSS ON THE TOMB OF ST. THOMAS,
NEAR MADRAS.*

is mentioned by Marco Polo and is regarded as the tomb of St. Thomas, the first Christian apostle to India.

* It may be of interest to note that the cross preserved on the Nestorian stone bears a great resemblance to that on the tomb of St. Thomas the Apostle, near Madras, India, which for good reasons is assumed to date from the same century. Marco Polo's interesting account of it can be found in Chapter XVIII of his well-known book of travel. We reproduce the picture from page 353 of the edition of Henry Yule published by Charles Scribner's Sons.

CHAPTER XXXI

THE SIXTEENTH CENTURY.

PATRIARCHS: Elias V, 1503-1504; Shimon VI, 1504-1538; (Ishu Jahb, Bar Mamah); Shimon VII, 1538-1551; Shimon VIII, 1551-1558; Elias VI, 1558-1591; Elias VII, 1591-1617.

Regents: Selim I; Suleiman the Great; Suleiman II; Murad; Murad III; Ahmed I.

In 1540 *a Persecution Broke Out Against the Christians of China.*

Roman Catholic missionaries went to India and tried to induce the Syrian Christians to be reconciled with the Roman Catholics. They tried to put some of their doctrines into the textbooks of the Syrians.

About this time the Portuguese explorers rounded Africa in their ships, and the Roman priests found the Syrians, and they also tried to reconcile the two religions.

The Roman Catholics Cause a Persecution Against the Syrian Christians in China and India.

1455 A. D. Several monks of the order of St. Francis came to India to start a Catholic mission among the Syrians, but with little success. The metropolitan, Joseph, opposed the Catholics in every way. He was captured and sent to Portugal. Here he promised to unite his church with the Catholic, and the queen gave him freedom and he returned to Malabar and his see. Arriving home he changed his mind and declared, that the churches were not reconcilable, and for the second time he was imprisoned and sent to Rome, where he died.

Another metropolitan, Mar Shimon, came from Mosul, but he too was imprisoned and sent to Rome, where he was tried and found guilty of heresy. He died in Rome.

Shimon VIII was a monk in the convent of Raban Hormezd; he took the name of John Sulaka and went to Rome to the pope, Julian

III, and was ordained patriarch. Returning to Mesopotamia he ordained Odishu of Gazarta metropolitan, while Shimon VII was still alive. Ishu Jahb had, before he died, ordained Shimon VII patriarch —he had taken the name Denkah; he was a relative of the late patriarch, and a part of the community did not like that the office of patriarch should



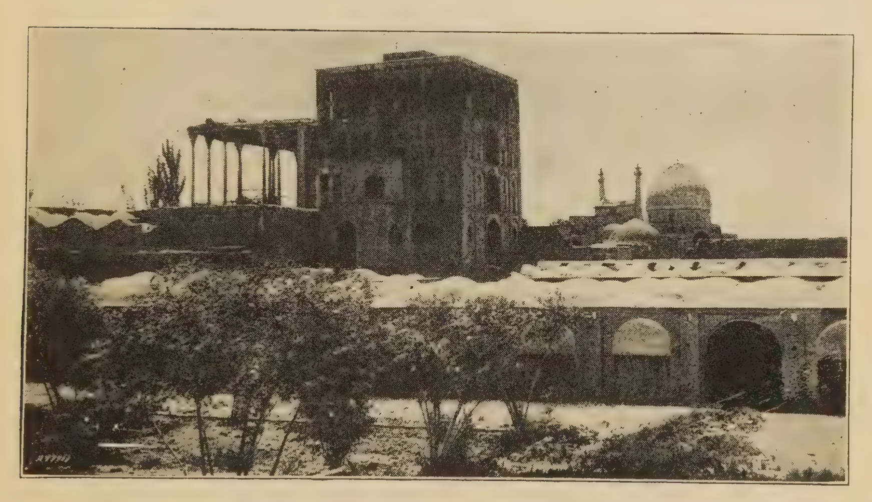
SHAH ISHMAIL.

be hereditary in a family. They wanted to elect him as the church rules prescribed, and so they elected Shimon VIII, and there were two patriarchs at the same time.

Shimon VIII died, and was succeeded by Odishu, metropolitan of Gazarta; he too went to Rome for ordination. He received the papal



SHAH ABBAS THE GREAT.



PALACE OF SHAH ABBAS THE GREAT, ISPAHAN, PERSIA.

blessing and was called the patriarch of the Chaldeans; he settled at Mosul; when he died the two parties were reconciled, and only one patriarch was elected.

Pope Gregory tried to induce the patriarch Elias V to enter the Roman fold, and the patriarch sent him a letter in which he confessed his faith and religion. Sixtus V had succeeded Gregory on the papal throne; he read the letter and said that it was full of heresy. Elias did not embrace the Catholic religion, but defended his own faith.



MADER SHAH AFSHAR.

Mar Jahb Alahah, the Persian patriarch, made an attempt to reconcile the two faiths, but failed, because the Syrian Christians opposed it.

In 1595 a metropolitan, Manases, was sent from Rome to the Roman Catholic church of India. He carried with him a letter from Clement VIII, which empowered him to stop the work of all Syrian priests or missionaries who came to India. This prelate was accompanied by Portuguese soldiers and arrived in the year 1599; he settled at the place where the Syrians had their mission and churches. There was no Syrian metropolitan ordained, their leader was the archdeacon, Giuergis.

This man was called before the Catholic metropolitan, who asked him to enter the Roman Catholic church and embrace the religion of the pope. Giuergis refused to submit, and said frankly that he would suffer tortures for his religious conviction, if necessary.

The metropolitan traveled among the Syrians and forced many to embrace the Roman Catholic faith, among them 153 priests. He forbade the priests to marry.

The Syrian text books were changed to Roman. Roman Catholics



CHARAM KHAN ZANDE.

bishops were sent to lead the Syrians, and this state remained for 50 years in India.

An old Syrian author relates:

In 1578 Sultan Husen John came to Urmia from Kazvin. He remained ten days at Urmia, and it happened that the Persian Shah Ishmail died (he was of the Safavia family). The people revolted, the Kurds gathered to make war against Sultan Husen John, who had only 1,000 men, while the Kurds had 10,000. The Kurds entered the city, sacked it and carried 1,000 Syrians into captivity. This occurred on the 10th of Feb-

ruary, 1578. It is believed that the Syrians of Bash Galah and Sarah are descendants of those captives.

At the village called Derginei near Amediah (the village still has its old name), there lived twenty-four learned men; they were authors. Some of the names are preserved. Pastor Piru, Abraham, Jeremias, Kider, Odishu, Koriakus, Addai, and Maksud. All of them were priests. Many of their works are still extant. There are beautiful poems among them, and the books are valuable on account of their contents and language.

At this time the Turkish pasha of Ravandoz sacked Alkosh and Telkipie and the surrounding country. The convent of Raban Hormezd was demolished, 32 monks and one metropolitan were killed.

Elkosh was the home of several writers. The best known was Israel, a priest, who prepared a calendar and wrote statistics of Elkosh. Some of the works of the Elkosh writers are still extant.

Telkipie, too, had its learned men, among whom were Abraham and Joseph, both priests. The last named had written a history of the world from the creation until his own time. He had translated the New Testament and he used to say: "He had done it so well that he would not be afraid of the Lord on the day of judgment."

CHAPTER XXXII

THE SEVENTEENTH-NINETEENTH CENTURY.

PATRIARCHS: Elias VII, until 1617; Shimon Elias VIII, 1617-1660; Johannan Elias IX, 1660-1700; Mar Ogin Elias X; Denkah Elias XI, 1722-1738; Ishu Jahb Elias XII, 1778-1804.

Regents: Murad III; Mahomed III; Ahmed I; Mustapha; Osman II; Murad IV; Ibrahim; Mahomed IV; Suleiman II; Ahmed II; Mustapha II; Achmed III; Mahmud I.

In 1653 many of the Syrians of India who had been forced to embrace the Roman Catholic religion returned to the faith of their fathers. The Portuguese regime in India had come to an end, and the Dutch, who had succeeded them, were tolerant in religious matters.

Before that Mar Atalah ordained himself to metropolitan of India, but the Roman Catholics captured him, brought him to Rome a heretic, and there he died 1654.

THE EIGHTEENTH CENTURY.

Patriarchs: Denkah Shimon V, 1695-1730; Elias Shimon XVI, 1730-1765; Shimon XVII, 1765-1785; Joseph Mokatas, 1785-1786; Nonah Shimon XVIII, 1785-1825.

Regents: Mahmud I; Osman III; Mustapha III; Abdul Hamid; Selim III; Mustapha IV; Mahmud II.

Denkah Shimon XV transferred (removed) the patriarchal residence from the village of Raban Dadishu to Kudchanis, in the Turkish territory where it has been for more than 200 years, and where it is still.

THE NINETEENTH CENTURY.

Patriarchs: Nonah Shimon XVIII, 1785-1825; Abraham Shimon XIX, 1825-1861; Reuben Shimon XX, 1861-1903; Benjamin Shimon XXI, 1903 to the present time.

Regents: Agah Mohamed Shah (Khan); Phat Ali Shah; Mohamed

Shah; Nazredin Shah; Muzaffereddin; Mohamed Ali Mirza; Hussan Ali Mirza.

War Between Russia and Persia.

The Russian Emperor was Alexander II (1825-1881) and the Persian ruler, Phat Ali Shah.

Peace was made, and articles of peace were signed at the fortress of Gulistan, in Karabagh, near the river Ziva.



AGA MOHAMED KHAN (SHAH).

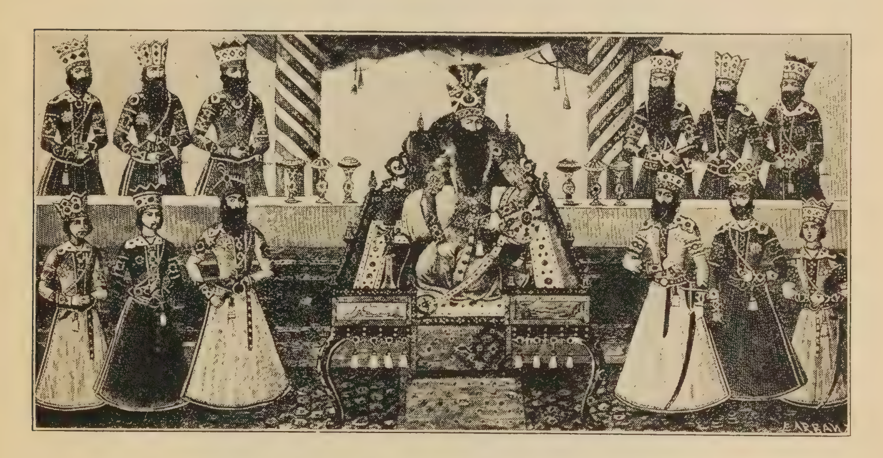
The Russians broke this agreement, and a new war broke out between the two powers.

Aga Sejid Mohamed—the leader of the Mohammedans—wrote that the Mohammedans of Persia should begin a holy war against the Russians. Mohamed himself came to Teheran, the capital of Persia, and collected more than 300,000 Tomans to defray the expenses of the war. He wrote to the Moslem priests that they should encourage and persuade their commanders to help the Persian ruler against the Russians. After

some bloody battles the Russians advanced to Sophian. While there the people of Tabriz went out to meet the Russian soldiers and stop their advances, but they were defeated, and the Russian army entered Tabriz.

Then they took possession of Urmia and Khoi, and finally peace was obtained. Sixteen articles were signed. *Turakman Chai,* one of these articles, says that emigrants from one of the two countries are allowed to settle in the other country. On this article many Christians from Urmia and Salmas settled in Russia, and still live in the province of Erowan; they have embraced the orthodox Greek religion.

Timur ruined the Syrian church—brought it down so low, that hardly a man of letters could be found among the clergy.



PHAT ALI SHAH AND SONS.

And the old Syrian church with its great traditions collapsed, the church buildings went into decay, and ignorance ruled where formerly culture and learning had been enthroned.

Before the sun appears, the morning star declares the coming day. This star of hope for the Syrians of Persia was Mr. Joseph Wolf, an Englishman. He came to Urmia, and the members of the Syrian clergy told him that there was scarcity of Bibles among the Syrians. They had heard that the Holy Writ was printed in England in all languages, and thousands of copies, and asked Mr. Wolf to help them.

Mar Johannan, bishop of Gavilon, gave him a copy of the New Testament in the Syrian language, and it was brought to the British Bible As-

sociation in England, 1827; it was printed, and thousands of copies were returned to Urmia.

The American Mission of Urmia.

"And the bruised reed shall not be broken, and the smoking flax shall he not quench, till he send forth judgment and victory." St Matthew Chap. xii, v. 20. The Holy Writ has many of God's precious



ABAS MIRZA.

promises, and he comes in his time. He does not forget the poor. In his time he again raised the down-trodden Syrian church. God remembered the Jews and delivered them from the bondage of Egypt, by Moses, his servant.

And so it was God's will, that the Syrian church should survive the hard times and again shine to his honor, and not be destroyed. God inspired his children in the western country, the great American people,

and commanded them to go east, to the Syrian Evangelical Apostolic Church, and give it help in its great need.

1830. *The American Board of Missions sent two missionaries* to visit Armenia, Georgia and Persia, and especially to learn the condition of the Syrian church.

April 12th, 1830, Rev. Smith and Rev. Davis left Smyrna for Constantinople and Erzerum, Kars and Tiflis. They reached Tabriz, Persia, on the 18th of January, 1831. Mr. Smith became ill, and they remained



MOHAMED SHAH.

at Tabriz until March 4th. Then they left for Kosrabad (a village of the Salmas steppes). There was no Catholic mission at that time, but there resided in the place a Syrian bishop, Mar Johannan. He received the guests with great hospitality, and from there they proceeded to Gamalabad, March 11th. The bishop accompanied them, and they went to church together. The Americans were pleased to see that there was no display of pictures or statuaries as is used in the Catholic church. Next they visited Mar Joseph, bishop of the town of Adah, and also there they

were received with great hospitality. Next Mar Gabriel, bishop of Ardishai, was seen. The two missionaries were prevented from entering the city of Urmia as the plague was raging there, and they did not see the patriarch, they feared the Kurds. March 17th they arrived in Armudagach, where Mar Abraham was bishop. These two Americans got a good impression of the Syrians, and they left for their own country.



PATRIARCH REUBEN SHIMON.

The Report About the Syrian Church.

When the two missionaries came to America, Mr. Smith reported to the board of missions and spoke warmly about the Syrians. He said they were polite and hospitable, and he advised the board to send missionaries to Persia. He said that he was willing to go himself, and that Syria was the open door for missionary work in the East. Among the Syrians themselves there was not so much work to do as among the neighboring nations. The Kurds would oppose the missions, but the field was there and ready for work.

The board accepted the report and resolved to send missionaries to

Persia. Among the selected men was Perkins, a young man, zealous and God-fearing; he started out to work among the Syrians.

Perkin's Journey to Persia.

"I left America for Urmia, Persia, 1834. I arrived in Tabriz and on October 17th I proceeded to Salmas. From there I sent a message to bishop Mar Johannan, who resided in the town of Gavilan, that a friend of Messrs. Smith and Davis wished to see him, and he received me like an old friend, and said that he was grateful to Mr. Smith and Mr. Davis because they had presented him with a New Testament in the Syrian language. The bishop accompanied us to Urmia; we put up our residence in the church building, remaining there a few days, and then we left for Gugtapa, where bishop Mar Elias resided. When he saw me, he greeted me kindly, and asked me to send the American Board of Missions his thanks for the sending of missionaries, and asked the board to send a printing press to print the Syrian books."

October, 1835, Dr. Grant and his wife arrived in Tabriz to work with Dr. Perkins, and when they came to Urmia, many Syrians came to visit them. Mukdose Hormezd, the holy man of Gugtapa,[1] was their best helper and visited the mission very often. The missionaries were invited to a wedding at Gugtapa; a great number of people—men and women—met them, greeted them kindly, and the Syrian wedding feast was a real pleasure to the missionaries.

The condition of the Syrian church at the arrival of the missionaries was that of a beautiful flower garden which had been destroyed and laid waste by the enemy; its beauty had disappeared, its flowers faded. But the merciful God had preserved the seed of true Christianity in his church. It was like a grain of wheat crushed to flour and made into bread, the people had forgotten how the grain of wheat looked, but they remembered how it tasted.

The Persian ruler at this time was Shah Mohamed. The Syrian patriarch was Mar Abraham Shimon of Kudshanes, Mar Knanishu of Nochiah was metropolitan, and in the service of the Syrian Church in the province Azerbaijan were five bishops.

Mar Johannan, Bishop of Gavilan.

This prelate descended from a noble family, many of his relatives belonged to the ministry. He was the first Syrian to receive the first American missionary, Dr. Perkins, and also the first Syrian who visited Amer-

(1) A person who has made a pilgrimage to Jerusalem is called "Mukdose."



ܡܪܝ ܝܘܚܢܢ: ܐܦܝܣܩܘܦܐ ܕܐܘܪܡܝ.

Mar Yohannan, Bishop of Ooroomiah.
Translated by
his brother and fellow laborer in the gospel,
J. Perkins.
Missionary to Persia.

ica; his friend, Dr. Perkins, brought him over when he went home on a visit. He was a very pious man and died May 16th, 1874—75 years old.

Mar Elias, Bishop of Gugtapa.

He was a pious man, modest and mild and very peaceful, but he was deeply interested in the welfare of his nation, and he loved his church.

He was an ardent preacher and well liked by all classes of people. He died 1863, 85 years old, and was buried in his own church.

Mar Gabriel, bishop of Ardishai, Mar Joseph, bishop of Adah, Mar Abraham, bishop of Armodagag, and a number of priests and deacons formed the clergy of the Syrian church.



BISHOP MAR GABRIEL AND HIS NEPHEW, WHO WAS MASSACRED BY THE KURDS.

The lower clergy lacked knowledge, and could not officiate in the old Syrian language.

In the city of Urmia there was only one Christian school, the teacher was Abraham Malech, a priest, and among the women only one could read and write; she was the sister of the patriarch.

In some places a priest or deacon, besides his ordinary work, taught a few boys reading and writing. The author of this history, for instance, had for his teacher a deacon of St Giuergis' church. This man was a weaver by trade and the author sat beside him while he worked, and received his instructions. This was the way in which the clergy of Syria received their theological instructions.

The priests, like other men, must work for their living, as farmers or tradesmen. The land belonged to the Mohammedans, and the Christians worked for them for very little pay, and for that reason they were poor and dependent.

The Syrian church was poor, as the people could not support it and the ministers lacked learning, but the spirit of life was kept up. The Syrians were a praying people, they had faith and hope, the religion of their fathers was a costly treasure, they went to church twice daily all the year around, and among them were no infidels, no one that denied God and His presence.

A Syrian by name Moradkan Shamo said to his master, a Mohammedan, that Jesus Christ was God. The Mohammedan became very angry and said to the man, that if he repeated his words, he would kill him. The Christian said: "Jesus Christ is God, you may kill me, if you like!" If a great man among the Mohammedans wants to marry a Christian maiden, she and her parents refuse the man, but he takes her away by force.

The Syrians have some qualities peculiar to the race.

All of them, be they ever so poor and simple—love zealously their church and religion. They feel like one people and stand united and help each other in sorrow and trouble. They have an open heart and an open house for every one who needs them—friends or strangers—they practice the true patriarchal hospitality, like Abraham before them.

These qualities have strengthened their position, and kept their church alive, in spite of all enemies and all defects.

Mar Abraham, the Patriarch.

In 1846 the Turkish Sultan was Abdul Majid; the Persian ruler was Shah Mohamed, and Abraham Shimon was Syrian patriarch. During this year a persecution against the Christians broke out in the Turkish empire. The Kurds were very powerful; their chiefs often made war among themselves, sacked the town of a hostile tribe, or they persecuted the Christians.

Two chieftains united to attack the Christians who lived near the

patriarchal residence; there was no provocation for this attack, it was only for the sake of pillaging.

The Kurds entered the residence of the patriarch, killed his mother and a Christian priest, but the patriarch himself escaped in disguise, and with two followers he arrived in Mosul.

When the Kurds understood that the patriarch had fled, they tried to intercept his escape, but he avoided them and reached Mosul in safety.

The Kurds sacked Kudshanes and the surrounding villages, captured 10,000 Christians, but some of them escaped to Urmia.

The English Consul at Mosul, Mr. Rasan, was a Syrian by birth. He sent a report of the persecution to the English government, and English diplomatists interceded with the Turkish government in behalf of the Syrians.

Mr. Rasan advised the patriarch to leave Mosul for Urmia, and the patriarch followed the advice. He was received with great honor, and after a few days' sojourn at Urmia he proceeded to visit the Christian communities of the surrounding villages. He was accompanied by his three brothers and a large number of the Urmian clergy. He came to Supergan (the birth place of the author of this history) and took up his residence at the house of David Malech (the author). The whole population went out to meet the patriarch who was on horseback. The main street was decked with Persian rugs.

The patriarch was a tall man, well built, and had a natural dignity. He was honored by the Christians and also by the brighter classes of Mohammedans of Persia. Some time later he left Persia and went back to Kudshanes, Turkey, where the revolt had been quenched. In 1846 Mohamed Shah, of Persia, died, and was succeeded by his son, Nazeraldin Shah.

CHAPTER XXXIII

THE AMERICAN FOREIGN MISSION AMONG THE SYRIANS OF PERSIA.

DR. Justin Perkins was the first American missionary to Persia, and Dr. Grant accompanied him. Dr. Grant left Persia to work among the Syrians of Turkey. He was a physician, and he also worked in his profession among the Syrians. He died 1844.

Dr. Perkins and the American missionaries that accompanied him did much to uplift the Syrian Christians, gave them knowledge and bettered their moral and social conditions. Dr. Perkins was ably assisted by Rev. Abraham Malech, of Gugtapa; with his help he translated the New Testament from the old Syriac language into the new Syriac language. It was printed 1846.

He also translated the Old Testament from the old into the new Syriac language. Here he was assisted by two Syrian men. Deacon Joseph Doman of Digala, and Deacon Jonan, son of Pastor Thomas of Adah. It was printed 1852. They also translated other religious books.

The names of these first missionaries were Messrs. Stocking, Stoddard, Britt, Cowan, Drs. Wright and Cockran.

Two ladies, Misses Fidelia Fisk and Rice founded large schools, a college for boys in the village of Sire, and one for girls at the city of Urmia, and in every village they erected schools for children. They tried to raise the standard of culture and learning among the natives, and did excellent work. At the college young men were educated for the ministry.

Syrian Missions.

There is a Syrian proverb: "If a spring, or fountain, has once contained water, there is hope, that the water will again appear."

So with the Syrian church—it had been working and a hope was underlying that the work would sometime begin again.

The Syrian church had always been an active one, and had founded

missions far and near; as soon as knowledge and learning again were given them, the Syrians proceeded to spread the Word of God among others. The school furnished good and zealous missionaries, who were willing to go out among the heathens.

Pastor Jacob Delagof, of the village of Karagalu, Urmia, was zealous and strong; he went out among a tribe called Malakanes (Russia), founded Christian communities, and worked among them for 30 years. He was an ideal missionary, who suffered for his religious convictions. He was imprisoned many times, but he always started again zealously and courageously as before, and he continued his work until death called him to rest.

Pastor Isaac Doman of Digalah, Urmia, went to Japan to spread the



DR. JUSTIN PERKINS.

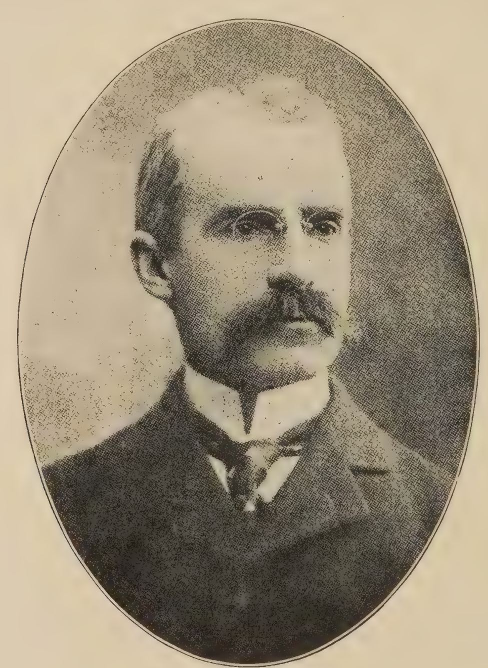
gospel. He works there still, and has done much for God's church in that far-off country.

Benjamin Badal of the village Adah.

He was of low parentage, had not gone to college, and his learning was not great, but he was an ardent Christian, who wished to spread the name and blessing of Christ among others. For more than 20 years he preached with zealous frankness. He is still a traveling missionary and works among the tribes of Arabia and Arakistan, Persia.

He, too, has suffered much for his faith, but is ready to lay down his life for Jesus, his master and Lord. His reward will be as Daniel says (Chap. XII, V. 3): "They that turned many to righteousness shall shine as stars forever."

Dr. J. Cockran was born at Urmia of American parents, the language and customs of Persia he had known from childhood, and he was an ideal Persian, even if his education and nationality was American. He was a physician. He spoke Syriac as a Syrian, Persian like a Persian. He was a friend to everybody and worked among his adopted people with zeal and conviction for 25 years. He erected hospitals in different places of Persia, and received patients of all nations. He was highly honored by Nazereddin Shah of Persia. He instructed Syrian



JOSEPH P. COCKRAN, M. D., URMIA.

youths in the science of medicine, and his pupils are now working as physicians all over the country. In Urmia he founded a hospital for women.

His name will live among his Persian and Syrian friends, and his good work will never be forgotten. He is now dead.

Pastor Jacobs and His Wife Moressa.

Pastor Jacobs is one of the best known men among the Syrians. He has served his nation well both in spiritual and secular matters,

being a learned man as well as an eminent preacher, zealous for the work of God. He was educated at the Presbyterian mission college and for about 30 years he served as minister of the gospel at the village of Supurgan.

He was a high-minded man, benevolent and kind. He loved to do missionary work among the Mohammedans of Urmia and preached the gospel cheerfully and courageously to them. He was successful in his



PASTOR JACOBS
Urmia, Persia.

work, but of course money was needed if the work should be carried on as it ought to be, and after consulting with his friends, he concluded to go to England accompanied by his wife, present his cause to the English people and try to get them interested in his work.

He could not speak English himself, but his wife, Moressa, spoke the language fluently. She had been educated in the Presbyterian ladies'

seminary at Urmia. She had great intellect, acquired much knowledge and was a very refined woman. She was the most prominent woman among the Syrians of the last century. Like her husband, she was kind and benevolent and known to everybody in Persia. She left a good and great name behind her, when she died. She was the sister of Professor George David Malech.

The pastor and his wife arrived in England and were well received,

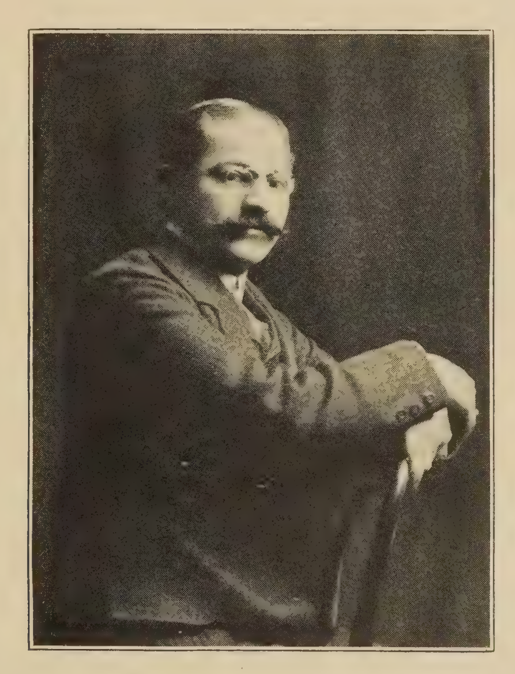


MORESSA JACOBS
Urmia, Persia.

they met the best and most prominent people, and succeeded in getting them interested in their work and obtained help to continue it. Returning to Persia Pastor Jacobs took up his work exclusively among the Mohammedans. This was not well liked by the Syrians, who opposed him. By the grace of God he gathered a large congregation of baptized Mohammedans, and he and his wife worked cheerfully among them.

They have also done much for the Syrian nation and church, and their work is a memorial monument by which they are remembered by their friends, both in Urmia and in England. They are both dead now, but their names and work are still alive. Peace be with them!

This is the picture of Jonathan Jacobs, the youngest son of Pastor Jacobs; he is a merchant. The oldest son is a practicing physician at Tabriz, Persia.



JONATHAN JACOBS.

(The following article is taken from an English periodical).

Extract from Free St. Matthew's "Record" Cover, Feb., 1893.

Pastor Jacobs and Moressa.

"It is with profound sorrow that we record the death of Moressa, wife of the wellknown Pastor Jacobs, of Urmia, Persia. Many will remember the interesting address which she delivered in our own Hall last summer just before leaving Scotland. After spending a month or two more pleading their cause in England, they set sail for their native land, greatly encouraged by the warm interest evinced in many quarters,

and eager to prosecute their good work among the Mohammedans. They had a most perilous journey, being twice attacked by brigands while making their way across the country. Though ultimately arriving in safety, it is believed that Moressa never really recovered from the terrible strain and fright of those days, and in about a month's time she was called home by the Master she had so long and nobly served. Her son, who is studying in London, has been recalled that he may step into the breach, and hold up the hands of his venerable father. Never do we remember to have met a more simple-minded, yet purposeful Christian woman, unobtrusively but perseveringly and successfully spreading the savour of Christ's name in the most difficult of all fields. May God sustain and richly bless the aged patriarch thus bereft of the companion of a lifetime—the able coadjutor of all his work. Any friends who were touched by their narrative may still communicate with Mr. G. E. Philip, Session-Clerk, or with Mr. Robert Russel, Foreign Mission Treasurer.

Prof. George David Malech, the author of this history, was for many years a zealous missionary. For many years he was a preacher among his own nation and a professor at the Presbyterian College. As a missionary he had traveled through Arabia and Persia, Armenia and Turkey. He has worked in Teheran, the capital of Persia, Shiraz, Ispahan, Tabriz, Hamadan, etc., for the kingdom of Christ, and given many years of his life to the work. He was a man of much learning, spoke twelve languages, and was an able orator, an active and kind man. He has been compared with Ephraim Syrus, and truly, he resembles this worthy father of the Syrian church, both in his ability and his work. He was a tall, good looking man, well proportioned and strong. He died June 15th, 1909, at Tiflis, Russia.

The Catholic Mission. The Lazarists came from the Roman Catholic Church to make propaganda for their faith among the Syrian Christians. Before their arrival there were no Catholics among the Syrians of Urmia.

The missionaries were very active; they founded two great schools, one for boys, one for girls, and a few schools for children. Around these institutions they formed communities.

They had a theological college at Kozrabad, Salmas, and a printing press at Urmia, where their religious books were printed.

The English Mission. Episcopalians sent out from the Archbishop of Canterbury came to Urmia. These missionaries did not pretend to "convert" the Syrian Christians; they said they came to uplift the

old church and better the condition of the people both in the spiritual and temporal matters; they would not change their faith, or their text-books, but simply help them to attain once more the high standing their fathers had acquired in the Christian world. The Syrians gratefully accepted the offered help. A school for boys was founded at the city of Urmia; it was largely frequented by Syrians from the Turkish territory, and they also opened schools in the villages of Urmia district. From England they had brought a printing press, and they printed the text-books of the old Syrian religion. One of their members visited



PROFESSOR GEORGE DAVID MALECH AND HIS FAMILY.

the patriarch and persuaded him to place his church under protection of the English church, and it was done, and the whole Syrian church was placed under the protection of the Episcopalian mission. These missionaries did a great deal of good for the church, but finally they advised the Syrians to accept the protection of the Russian mission. The English Episcopalian school and mission ceased to exist, and at present only two men of their denomination are working at Urmia.

The Russian Orthodox Missionaries Among the Syrians of Urmia, Persia.

The Syrians of Urmia had been oppressed and harshly handled by their Mohammedan neighbors, and they had for a long time waited in vain for the European powers to intercede in their behalf, and free them from the heavy burdens laid upon them. Russia was the nearest Christian power, and the Syrians had always cherished the hope, that the Russians should deliver them. It seemed, nevertheless, as if this hope should never be realized and the burdens of the Christians grew harder and heavier from year to year, but still a faint hope remained—perhaps the help would come! Bishop Jonan of the old Syrian church, accompanied by some members of the clergy, went to St. Petersburg, and pleaded with the holy synod to send relief. The bishop embraced the orthodox Russian church. He said he represented his nation. It was a Christian church that suffered in the hands of enemies and was willing to submit to the rules of the Russian orthodox religion.

The synod was willing to accept the protectorate and sent missionaries to Urmia to begin the work.

The first missionaries were a Russian priest and his wife. A Syrian by name Simon, also a Russian priest, acted as interpreter. They came to Urmia, and the people received them with joy as their deliverers from bondage. The Mohammedans, on the other hand, were afraid, that the powerful Russians should free the Christians and deprive them of their country.

Soon after their arrival, the missionaries and bishop Jonan began to visit the Christian communities and told them that the emperor of Russia, the holy synod, and the whole Russian people were in sympathy with the Syrians, and wanted to free them from the yoke of the Mohammedans, to protect them and give them exemption of taxes on the condition that the Christians of Urmia would embrace the orthodox Russian faith.

Those who submitted to the condition should sign a statement that they renounced the old Syrian church and embraced the Russian. Many submitted, tired of the heavy burdens they had to carry, and believing in the promises of the alleged representatives of the holy synod. But it soon became known that neither the emperor, the holy synod, nor the Russian people had made these promises—they were false and made up by the ambitious Russian priests and bishop Jonan to betray the church. The Russian missionaries came to convert the Syrians. They built a mission house, with printing press to print their own religious



Some of Persian Christians which escaped being killed in the massacre in present Turkish-Persian war. They fled to Urmia, Persia for protection under the russian consul which is seen on this picture standing near the russian priest.

books and works, with great energy to spread the teachings of their church among the Syrians.

When the Syrians heard that the promise of temporal aid was untrue, and the Russian faith was not the same as their own, they came back to the church of their fathers. Not many Syrians have in truth embraced the Russian orthodox faith, but the Russian mission has taken possession of their churches, their books and property, and the people go to their own churches, because the church had formerly been their place of worship.

If the Russians had built their own churches the Syrians had not visited them in such a great number, and the Russian missionaries knew that the conversion is not of the heart.

In 1907 the Kurds sacked the Christian villages in the province of Targavar, Mavanah, Koranah, Balohan, etc., and the Syrian Christians fled during the night, almost naked, from their homes and came to Urmia, where the Russian consul offered them protection.[1] He gave them food, clothing and looked after the sick ones. Many of these people remained at Urmia for a long time, as they were afraid to return to their homes. The next year—1908—the Kurdish brigands again visited the Christians—this time Barbarot, Darbarod, Takke, and Ardishai, in the Urmian district were pillaged, the property of the Christians taken from them, and many of them killed. Also this time the Russian consul of the city of Urmia came to the rescue and protected and aided the persecuted Syrians in every possible way. Great thanks is due to him.

The Baptist Mission of Urmia.

The Baptist denomination was not known among the Syrians until recently when some young Syrians traveling in Europe or America visited the Baptist-schools and, returning to their own country, preached its doctrines.

Abshalon traveled in England and became a member of the Baptist church. He is now a teacher among the Syrians.

Jonan Shabas from Gugtapa, Urmia district, sojourned in America, frequented a Baptist school and became a member of the church. He married an American lady and returned with his wife to his native city, preached there and in the surrounding villages; he found some followers who were baptized. He works there still and hopes some day to be the head of the Baptist mission with branches around in the country.

(1) See the picture on the preceding page.

CHAPTER XXXIV

THE SYRIAN CHURCH AT THE PRESENT TIME.

THE CONFESSION OF FAITH OF THE SYRIAN CHURCH AND THE FUNDAMENTAL DOCTRINES OF THEIR CONFESSION.

Translated from the original Syriac by the Rev. A. H. Gjevre, Grand Meadow, Minn.

The Confession of Nicea.

WE believe in one God, the Almighty Father, who has made all things, the visible and the invisible. And in one Lord Jesus Christ, the only begotten Son of God; the first-born of all creatures, Who is born of His Father before the whole world; not created; true God of true God; Son of the nature of His Father through Whose hand the worlds are made, and everything created; Who for our sake became a man, and for our redemption descended from heaven, and was conceived by the Holy Spirit, and became a man; was conceived and born of the virgin Mary; and suffered and was crucified in the days of Pontius Pilate; and was buried, and rose on the third day, as it is written; and ascended to heaven, and sitteth on the right hand of His Father; and He will come again and judge the dead and the living.

And in one Holy Spirit; true Spirit; Who goes out from the Father; lifegiving Spirit.

And in one Holy Church; and Apostolic-Catholic. And we confess one baptism; forgiveness of sins; and the resurrection of the bodies; and the eternal life. Amen.

From the Synod of Mar Akakios, Patriarch, 486 *A. D. The First Canon!*

"We teach all believers according to the doctrine of the Apostles and our Father, which is accepted in the Church of Christ, that it is the faith and confession of us all, that there in God is one nature and three perfect personalities (*kenume*) who are one true eternal Trinity, Who is Father, Son and Holy Spirit, which cleanses out paganism and judges Judaism." This same confession you will find in Mar Sabrishu's Synod, 596 A. D.

[illegible]

From the Syriac Prayer-Book: "Dakdam o'Devatar." Printed at Urmia, at the Press of the Archbishop of Canterbury's Mission, 1892 (*one of our old books*).

This confession about Christ was written by one of our great Church fathers; *Mar Babai Rabba,* and is as follows:*) "On the day, when it was announced that He was born, the angels praised Him with their hallelujah in the highest above; and the terrestrial came near, worshipped, and

* Described in the Ancient Syrian language as seen on this page.

brought presents with one glorification. One Messiah, the Son of God, worshipped by all, in *two natures.* According to His divinity He is born of the Father, without beginning, before time; and according to His humanity born of Mary, at the fullness of time, united with a body. His divinity is not from the nature of His mother; and His humanity is not from the nature of His Father: the natures are kept in their own personalities. In *one person* of *one Sonship.* And like as divinity (the Godhead) consists of *three personalities* (*kenume*), *one being,* so is His Sonship of the Father. Thus the Holy Church teaches which confesses the Son, that He is Christ. We worship, O Lord! Thy divinity, and Thy humanity which are not divided. One power, one Lordship; one will and one glory to the Father, to the Son and to the Holy Spirit, to the eternity of eternities, Amen and Amen."

Concerning the Holy Bible.

Our church believes that the Bible is God's true Word, and that it is inspired of God and given to mankind in order that they should read, believe and live, and that the salvation in Christ Jesus should be preached to the whole world.

About the Lord's Supper and Baptism.

Our church believes in both, that they are means of grace to the forgiveness of sins when people are worthy and strong in the faith. The church baptizes the children while they are small. They baptize in water three times in the name of the triune God—Father, Son and Holy Spirit. (From Marganitha.)

About Sunday.

The church keeps Sunday holy; and the Word of God is on that day preached in its churches. The Syrians call Sunday a pillar between heaven and earth. And the sanctification of the day begins half an hour before sunset on Saturday and lasts until three hours before the sun rises on Monday.

About the Great Festivals.

Our Church keeps Christmas on the 25th day of December; and the baptismal day of Christ on the 6th day of January. And Easter, in commemoration of the resurrection of Christ from the dead, we keep in March or April, because these festivals are changing as to time. The Ascension of Christ we celebrate on the 40th day after Easter; and Pentecost ten days later. And we celebrate the 6th day of August in commemoration of the transfiguration of Christ on the mountain.

Concerning the Officers of the Church.

a. Deacons; Subdeacons; Singer and Reader in the Church.

b. Pastors; Archdeacon; Chor-Episkopos.

c. Bishop; Metropolitan; Patriarch.

The pastors are permitted to marry, but not the bishops. In olden time bishops also were allowed to marry.

People are not compelled to confess their sins to the pastor, as in the Roman Catholic church, but they may confess before each other, and before God.

Concerning Fasting-Days.

a. The Great Fast for 50 days in the months of February, March and April; b. The fasting at Christmas for 24 days; c. The days of prayer of the Ninevites for three days, three weeks before the Great Fast; d. Fast on Wednesday and Friday every week.

All services in the church are to be performed by pastors and bishops —such as Baptism, the Lord's Supper, the Marriage Ceremony, Funerals. etc.

About Church Buildings.

All our churches are built with the door, or entrance, toward the East. The doors of our churches are so low that a person with difficulty can come in through them, and that for the following reasons: 1. Our Lord said that we shall enter through the narrow gate; 2. Because the enemies of the Christians would drive their cattle into our churches if the doorways were high; 3. The doorways were made low and narrow, so that the Christians might have the churches as a place of refuge when persecuted by their enemies; 4. In our churches are no images of saints (as in the Roman Catholic churches), but a wooden cross is placed on the pulpit.

Concerning the Name of Our People and Our Church.

1. The Arabians—and Mohammedans in the East—call us *"The Nazarene People"* (Taipie Nazarah), because we believe in Jesus Christ who was from Nazareth.

2. Some call us *"St. Thomas Christians,"* because the apostle Thomas was the first one to preach the gospel of Jesus Christ in Syria, Persia and India. The glad tiding which he brought was accepted by our forefathers and therefore we are called by that name.

3. Another name which has been given to us is *"Nestorians,"* after the Patriarch Nestorius, a very pious and good man who was Patriarch

of Constantinople, and was accused of false doctrine and excommunicated from the church at a synod held in Ephesus 431 A.,D. He was of Greek descent and came to the East and clung to our church, and, as soon as the Catholics in the West learned about it, they began to call us "Nestorians," to despise us, because we would not recognize the superiority of the Romish Church. We like Nestorius because he was a very good man and his doctrine is true; he was unjustly judged, because he was innocent, and we hold him in respect and honor; but he was not the head of our church, and we do not like to be called by his name, "Nestorians," for that is not our right name.

4. Our right name is: *The Syrian Apostolic Evangelical Church of the East.* This is our right and true name, which the first fathers of our church have written in their books far back in time, and we ask all Christians in the world to call us by this right name.

Explanation of Some Dogmatic Statements of the Patriarch Nestorius and of the Syrian Apostolic Evangelical Church of the East.

(By the Rev. A. H. Gjevre.)

The Syrian Christians belonging to the above named church have been called Nestorians by the Christians in the West, and accused of the false doctrine attributed to the Patriarch Nestorius concerning the person of Jesus Christ and the Trinity. This same Nestorius was made Patriarch of Constantinople 428 A. D., and excommunicated from the church as an heretic and a false teacher at a synod held in Ephesus 431 A. D. It was in several points that Nestorius was accused of false doctrine; but it is the statements concerning the person of Christ and the Trinity which we, by the request of the Rev. N. G. Malech, are to examine in this article. Nestorius must have been a very sharp and speculative thinker, as it appears from his words and expressions. It was asserted that he taught that Christ had two persons, a divine and a human, and that he had split the two natures in Christ, and this accusation has been repeated by the church in the West for ca. 15 centuries, and the Syrian Church has been the object of the same accusation and been suspected of heresy in this point. Now the same Syrian Church asserts that they are unjustly accused of false doctrine, and investigations have of late been made which have thrown more light on the real meaning of Nestorius to the effect that Nestorius and the Syrian Church have not been so far away from the Biblical truth as they have been reported to be. Two English theologians, the Rev. Dr. Bethune-Baker,

and the Rev. W. A. Wigram, M. A.—the last has been connected with the Mission of the Archbishop of Canterbury to the Assyrian Christians—have investigated the doctrine of Nestorius, and Rev. Wigram, after a careful investigation, says: 'It is possible that we have to revise our estimate of Nestorius and to regard him as a man who no doubt used rash language, buth withdrew it on further consideration.' A book has been found, said to be written by Nestorius during his exile, after his condemnation at Ephesus (published under the pseudonym: *The Bazaar of Heraclides*), which according to these learned Englishmen shows that Nestorius must have changed his views to be more in agreement with the doctrine of the Bible and the Church, and if this can be shown to be true, it would certainly not be too early—after so many centuries—to try to do justice to the gifted and pious, but miserable Patriarch, and to the persecuted and venerable Old Syrian Church.

In dogmatic controversies people are very apt to quarrel about difficult terms to express their meaning concerning abstruse and mystical truths which no human intellect can fathom and comprehend, and this was undoubtedly the case in the Christological controversies in the early days of the Church. And many Orientals—the Syrians rather among the foremost—are fond of such dogmatic speculations. Now, there are three Syrian words commonly used in these dogmatic statements whose right signification it is very important to learn. These words are: 1) *Parsufa* (Greek: *Prosopon*) which means: *a 'person.'* And the Syrians, and Nestorius, confess that Jesus Christ has *one parsufa*, or person, in the like manner as we confess in the western church. But they also teach that Jesus Christ has two *kejane* or *natures*: the divine and the human, like as we confess. And besides, they teach that He has two "*kenume*"; or as they say: "*One person double in natures and their kenume.*" And it is this last word that causes the difficulty here in the western Church (as it also did in the eastern in early controversies when Nestorius was excommunicated). The question is: What did Nestorius, and what do the Syrian Christians in our time really mean by it? Are they themselves really sure, that they know the exact signification of that word? To investigate the probable etymology of *kenuma*, sing., and *kenume*, plur., will not help us. The connection in which the word is used in the language will help us most. "*Kenuma*" signifies "*a person*," according to the Syriac Dictionary of the learned German Semitic scholar *Dr. Carl Brockelmann;* but it is also used to denote the personal pronoun: "*self*," as the renowned Theodor Nöldeke shows in his Syriac Grammar, page 157, par. 223. And it may also mean: "*figure*," "*essence*." Thus

we see that *kenuma* has several different meanings. In the early days the Syrians used this word when they spoke of the three persons of the holy Trinity, saying that there are three *kenume* in God, and *one divine "essence"* (Syriac: *"Ithutha"*). Now, the Syrians use more the word *"Parsufa,"* to signify *person,* when speaking of the three persons in God; and *kenume* when they speak of the two natures in Christ. But when they expressly confess, for example, in the Nicene Creed—which they accept—and elsewhere, that there is *one parsufa,* or person, in Christ, they do not at the same time say that there are *two* persons in Christ, which would be a glaring contradiction. And the Syrians are by no means so poor thinkers as to make such blunders. Hence, we see that they use the word *"kenuma"* in a sense which it is difficult for them to define plainly for us Christians in the West. And it is difficult for us to understand what they really mean. I have tried to penetrate into these things in order to find out the exact meaning which they put into that word in that connection, and so far as I can see, they mean by *kenume* of the natures of Christ about the same as what we mean by *"personality,"* i. e., the attributes, taken collectively, that make up the character of an individual, that which distinguishes and characterizes a "person". (See the Standard Dictionary, page 1317). Rev. Wigram, M. A., calls it a "set of characteristics." I have conferred with the Rev. N. G. Malech, himself a native Syrian, about the explanation I have here tried to give, and he admits that it is the nearest we can come to get at the meaning which the Syrians put into the word *kenume* in this connection. And if this be so, as I really believe it is, then I cannot see that we have a right to accuse them of false teaching in this matter. For when we Christians in the West teach that there are two natures in Christ, the divine and the human, we, of course, also teach that the two natures have, respectively, their special characteristics. Consequently, it must be of great importance in dogmatic statements to learn the exact meaning of the terms used.

Nestorius and the Nestorians.

The Nestorian Church is a sect which calls itself Chaldæan Christians. In its doctrines it follows Nestorius, who was patriarch of Constantinople (428-431), where for three years he exercised an unusual power but succumbed in the conflict with his rival, Cyril of Alexandria, mainly through the enmity of Pulcheria, the influential sister of Emperor Theodosius II.

Nestorius, a disciple of Theodorus of Mopsuestia, had been ordained

a presbyter at Antioch and in his theology he followed the austere traditions of the Antiochian school. When called to Constantinople as patriarch he came with the intention of establishing the "pure doctrine." In his installation sermon before the emperor, he said: "Give me a country cleansed of heretics and I will return heaven to you in its place. Help me to overcome heretics and I will help you to conquer the Persians."

Nestorius combined with his zeal for the truth the awkwardness of the monk who was not fitted to cope with the complicated conditions at the capital, the power of the emperor as head of the Church, the intrigue of the Byzantine court and the influence of the masses. He had offended Pulcheria, who, under the title Augusta, shared with her brother, the Emperor, the honors of imperial power. While Theodosius favored Nestorius, she, the Augusta, sided with his enemy, the wily bishop of Alexandria.

In those days dogmatic subtleties and theological terms became issues of great controversies, and Nestorius took special exception to the name "Mother of God," which was commonly attributed to Mary. The term was an old pagan expression and is a literal translation of the Egyptian *Neter Mut,* by which pagan devotees addressed the goddess Isis.

A presbyter of Nestorius, Anastasius of Antioch, who accompanied his master to Constantinople, once preached a sermon in which he declared, "Call ye not Mary mother of God, for she was but human and God cannot be born of a human being."

These words gave great offense, for the term "Mother of God" was very dear to the Egyptian Church and had been adopted by other congregations. But Nestorius supported his presbyter and thereby was implicated in a struggle with the worshippers of Mary. He was accused of splitting up the personality of Christ into two separate beings—Christ, born of God in eternity, and the human Jesus, son of Mary.

Cyril succeeded in having Nestorius condemned at the council of Ephesus in 431 before all the members had assembled, among them his friend, Johannes, Bishop of Antioch, who arrived too late to undo the mischief that had been done. The emperor protested and declared the council as illegal. But Cyril had gained a powerful ally in the person of the Archimandrite Dalmatius, a hermit who had stayed in his cell for forty years and was reverenced by the masses of the people as a saint. He stirred the populace and intimidated the Emperor. After several vain attempts to reconcile the two parties, the Emperor yielded to the insistent protestations of the numerous supporters of Cyril and had Nestorius deposed.

The expelled patriarch lived for four years in the monastery of Eu-

prepius near Antioch, where he still exercised considerable influence on the Syrian Church so as to rouse the suspicion of his enemies. Accordingly he was removed into more out of the way places. One edict ordered him to be sent to Petra in Arabia, but according to Socrates, the Church historian, he was deported to one of the Egyptian oases. When this was raided by a Blemnyan desert tribe he fell into the hands of the barbarians, who, however, treated their venerable prisoner with consideration and even respect. Later on we find him in Panopolis. In his last years he was dragged about from place to place in the confines of Egypt like a common criminal under the supervision of Egyptian guards. He wrote the story of his life under the title "Tragedy," which was known and utilized by Irenæus who admired him greatly for his noble character, his patience and Christian piety. An extract of this same book of Nestorius exists in a manuscript preserved in the Abbey at Monte Cassino, published in the *Synodikon* by Lupus.

Nestorius had been crushed and he died in the power of his enemies who embittered the end of his life, but the problem he had raised continued to upset the Church for a long time.

Tradition tells us that when St. Thomas, one of the apostles of Christ, was on his journey to India, he passed and spent a night near Urmia Lake in Persia; and on the very spot where he rested that night, a church was erected. The same church is still to be found on the borders of Urmia Lake, a little village called Mar-Nochah (the Lord's resting-place) surrounding it. The picture on the following page shows a family which has lived here for a number of years and has served the church; the head of the family, seen on the picture, bears the name of Pera George. He is at present councellor for the Syrian church and lives in the city of Urmia.

The third of July of every passing year is named St. Thomas day and is as a holiday. And the superstition still reigns that there is healing to gain for all kinds of sicknesses for everybody who the third of July will bathe in the waters of Urmia Lake or in the spring of St. George, near the lake.

The old Apostolic Syrian Church at Urmia has never, as a church, embraced the Russian orthodox Greek church through the influence and instrumentality of the bishop Mar Jonan of Superghan. Notwithstanding his persistent efforts the Syrian Christians, though weak in number and fearful in heart, but strong in faith, still adhere to and did not forsake this very old and interesting Syrian church which was established by the thousands of their fathers who shed their blood for her sake.

The following are the names of some who did not leave their church:



PERA GEORGE AND HIS FAMILY,
Urmia, Persia.

The Revs. Johannes Khananis, Pera of Vazirabad, Joure of Gugtapa, Johannes of Digala, Nestorius of Delgusha, and Dr. Oshana of Gulpashan. The above mentioned persons immediately formed themselves into a society for the sole purpose of looking after the remnant of their old church, and then applied to his holiness, Mar Knanishu, the metropolitan of the whole Syrian Apostolic Church, who lives in Kurdistan in the Turkish territory, and begged him to send us a bishop. Our petition was at once granted. The bishop arrived last spring, and we were very pleased with him and have undertaken to pay his salary recently. Pastor Joure, Pastor Pera and Pastor Johannes have also contributed towards the funds necessary for the support of the bishop.

The society has chosen Oshana, M. D., to be manager and Rev. Nestorius George Malech, secretary. The following rules has also been approved by the society:

1. The society must have a treasury and each member has to give an annual subscription. The subscriptions for this year have been collected. The treasurer being Rev. Knanishu Morat Khan.

2. That the Association should meet once a fortnight.

3. That each member should preach the Word of God wherever he may be on the Lord's Day.

The second meeting of the Association was held at Vazirabad on June 11, 1900. All the members were present, and the meeting commenced with the repetition of the Lord's Prayer by Dr. Oshana. Then the following questions were raised:

Question:—What are the ecclesiastical and doctrinal rules of the Church that we should follow and practice?

Answer:—The Holy Scriptures are a sufficient guide and foundation.

Question:—Literal or exegetical?

Answer:—The plain and simple words literal, but the more difficult words exegetical by referring to the commentaries of our fathers.

Question:—Should the priest at the Holy Sacrament examine and inquire as to the character and worthiness of the communicant or not?

Answer:—No. Everybody should examine himself according to the Apostolic teaching, and if he finds himself worthy, let him partake of the Lord's Supper. I Cor. 11:13.

Question:—What about the confession?

Answer:—Confession should be made to a brother according to the teaching of the Holy Writ.

Question:—Secret sins ought to be confessed before a priest?



THE PATRIARCHAL CHURCH COMMITTEE,
Urmia, Persia.

Answer:—Those persons who have fallen into such secret sins ought to confess before a priest; but not word for word; and such must be punished until they repent and receive forgiveness.

Question:—Is there forgiveness and justification in such a confession?

Answer:—Yes.

Question:—How?

Answer:—The Holy Scriptures teach us to confess our sins, and they have given power to their Apostles to absolve and forgive all those who truly confess their sins.

The third meeting was held in Digala at the house of Pastor Johannes. All the members were present except Pastor Nestorius. The meeting opened with the Lord's Prayer.

1. We confirm and agree, after a careful study of the Holy Scriptures, that there are two holy ordinances, namely, the Lord's Supper and the Baptism.

2. We also confirm and believe in the infant baptism, and such baptism should, if possible, take place eight days after birth.

The fourth meeting took place in the city at the house of Pastor Knanishu Morat Khan, July 10, 1900.

The meeting opened with the Lord's Prayer by Pastor Johannes of Digala. The members were all present.

The question was raised: Should the Eucharist be given to little children? This was answered in the affirmative:—if they can be baptized in their infancy, they can also partake of the Lord's Supper.

Question:—What about the ordaining of the clergy?

Answer:—This should be done by the bishops, metropolitan and the patriarchs, not alone, but in the presence of a few clergymen, and in a place of worship in accordance with the teachings of the fathers.

Question:—What about those who are to be ordained?

Answer:—In accordance with the teaching of the Holy Scriptures, I Tim. 3:1-13, and also in harmony with what our fathers teach us—a priest must have a congregation and a good report of his character and be of good training. Without these qualifications a bishop has no right to ordain anyone.

Question:—What about the following of the ordinances?

Answer:—According to the teaching of the fathers.

The meeting was closed with a prayer by Pastor Pera of Vazirabad.

The fifth meeting was held at Deigusha in the house of Pastor Nestorius, July 24, 1900.

All the members were in their places.

The meeting opened with a prayer by Pastor Nestorius. As we had temporal matters to talk about for the benefit of our nation, it was decided that Pastor Jaure, Pastor Pera and Pastor Knanishu Morat Khan should look after this industrial mission. The meeting closed with a prayer by Pastor Johannes of Digala.

The sixth meeting was held at the house of Pastor Johannes Khannannis in the city, August 7, 1900. All the members were present. The meeting commenced with a prayer by Pastor Johannes Khannanis.

Question:—How should the funeral service be performed?

Answer:—This must be performed in accordance with the teaching of the fathers, and the whole service must be conducted in the modern Syriac so that all who are present may understand, and a sermon must be preached at the close.

Question:—Where should the service be held?

Answer:—In the church, if not, in a house.

Question:—By whom should the service be performed?

Answer:—In accordance with the ancient customs and rules.

Question:—Where should the service be held?

Answer:—This must also be held in the church, and the whole service be conducted in the modern Syriac so that the hearers present may understand. If it is not convenient to have it in the church, other places will do just as well.

Question:—What about fastings?

Answer:—The Lent, and the Week of Passion, are canonical, and it is truly right to observe them both.

The meeting adjourned till October for the summer vacation, unless some important business should call us together before that date.

The seventh meeting was held at Pastor Joure's house in Gugtapa, October, 1900.

After the funeral service of the Rev. Deacon Shimon of the family of the Bishop Mar Eliah, the meeting opened with the Lord's Prayer.

The subject for this meeting was that of schools. The schools that we had in the villages of Gugtapa and Vazirabad were to be opened on that day, and the schools in the city under the care of Pastor Knanishu Mora Khan the week following, as well as the other schools at Samasalove, which Pastor Knanishu had just established. We also discussed the subject of having a high school in the city, but owing to the lack of funds we left the matter for future consideration. As to the boys and girls who have left our schools and gone to other denominations, we are quite

ready to receive them back, if they only show the sign of repentance, for our church is like a mother willing to embrace all stray and lost children.

The eighth meeting was held at Pastor Pera's house in Vazirabad, Nov. 13, 1900. The meeting opened with the Lord's Prayer. There was a great deal of talk about churches and schools. Pastor Johannes spoke of putting things in a better system than before. The boys and girls who attend the American Missionaries' schools must come to the old church on Sundays, otherwise they will not be allowed to attend the educational places any more.

Pastor Johannes of Digala was chosen to superintend and inspect all the schools and places of worship for the year.

Three services must be held on Sunday, i. e., morning, afternoon and evening.

The ninth meeting was held in the house of Pastor Johannes of Digala, Nov. 27, 1900.

The tenth meeting was held at the house of Pastor Knanishu Morat Khan in the city, Dec. 11, 1900.

Pastor Nestorius took charge of St. Mary's Church in the city. It was also decided that every member must bring his family to the church on Sunday. Pastor Ablakat of Ardishai was received into the fellowship of the Association.

The eleventh meeting was held at the house of Pastor Nestorius of Delgusha, Dec. 23, 1900. All the members were ready in their places with the exception of Pastor Johannes of Digala.

The meeting opened with prayer by Pastor Ablakat of Ardishai. A petition was presented to us from the village of Charagoshi, most of whom had turned to the Russian Greek church, and they were very anxious to be received back into their own church and to have their school opened for the winter. The teacher of the school has to charge a certain fee from every boy and girl, and the possible deficiency as to the teacher's salary must be supplied by the members of the society.

The next meeting was held at the house of Pastor Johannes of Kananis in the city, Jan. 8, 1901. The members were all in their places, except Pastor Johannes of Digala. The meeting opened with a prayer by Pastor Ablakat. Deacon Knanishu Abraham of Gugtapa was received into the fellowship.

After talking and discussing on various subjects we chose Dr. Oshana Khan to be the manager for the ensuing year. The association also decided to write a letter to the head and manager of the German Orphanage at Delgusha, asking them to send their children to the old Nestorian Church.

Urmia, Persia, January 26th, 1902.

To Our Dear Brother, Rev. N. G. Malech,

Greeting:—

We have received your two letters from New York and are glad to hear that you are well and have reached your friends in Christ in safety. We pray for you here and believe that the merciful heavenly Father will give you strength to work for the old church of our fathers, so that many souls may be saved to the glory of Jehovah!

We are sure you will find many good friends to aid you in the holy work you have begun years ago for the benefit of our downtrodden nation that is surrounded by dangers on all sides.

The Almighty God will surely help the church which for 1900 years has been a beacon light in the darkness of the East. Your Christian love is well known, and we are longing to hear from you.

As your chairman it is my duty to communicate with you about the work of our church.

1. Do not worry about your schools; they are going on all right. We have no substitute at St. Maria church, I serve there myself in your place until you return.

2. Oct. 26th, last year, the Persian crown prince came to Urmia. Our committee appeared before him, and he promised that we should be allowed to work in peace. He asked us to work for the return of those of our faith who had entered the Russian church, and that we should work for our religion as our fathers had done before us.

3. The yearly conference for the Urmia district of the Old Syrian Evangelical Apostolic church was held Nov. 22nd, 1901. Besides our committee 40 other ministers were present. Pastor Pera Johannes preached; theme, Ezra 3.

Baba spoke about "Humanity."

David Malech spoke about the faith of the Syro-Chaldeans.

Pastor Johannan Pashah reported that the church had 18 schools with 300 pupils. At the close of the meeting 340 guests partook of the holy communion. Some of those who had been enticed by the Russians to leave our church have returned to us, "the harvest is great, but the workers are few."

Bishop Sliva, assisted by the committee, dedicated the church of Ardishai on Oct. 22nd. There were 80 communicants.

Pastor Ablakat has much to do; he needs money to carry on his work.

Our church has lost a zealous and active member Knanishu Morat Khan; he died on the 24th day of January, 1901. The renegades would



REV. N. G. MALECH AT DIFFERENT AGES AND IN DIFFERENT COSTUMES, AND MRS. N. G. MALECH.

not allow us to bury him in our cemetery; but we applied to the crown prince, and he gave us right, and thus Morat Khan, even after his death, won a victory over the Russians.

The Patriarch Reuben Shimon sent bishop Denka to Persia to visit the communities there, and it caused great joy and comfort.

Deacon Shimon was ordained priest at the village of Chamakei, and Abdishu was ordained deacon at the same village.

Jan. 31st, 1901, the committee subscribed $264 among its members. Dear brother, it is a very little sum to carry on our great work with, but we trust that God will help us.

Our church has always had enemies. Through letters and newspapers from Europe and other places we learn that it is said that there is no need of a mission among us now.

This statement is not true; it hurts our church-work and the workers.

The Christians of the northwestern provinces of Persia number about 40,000; over half of them have been enticed by the Russians to leave the Syrian church, the rest stand firmly by their old faith, ready to bring any sacrifice for it.

The people who left the church was misled by unscrupulous Russian agents, who promised them exemption from taxation and other liberties, but they have now discovered that these promises were not sincere, and they are beginning to return to the church of their fathers.

In the foreign countries they write, that the Syrian church soon will disappear from the world's history, but we, the sons of this church, understand the situation better. The Russians have enticed some of our people, especially those that did not have any knowledge or learning, but we who are left became more zealous, and we, who know and understand the situation, can never join the church of Russia, and our attitude has given power of resistance to many.

For years we had waited for the Russians to come and help us, but we have seen that those we considered our friends had no intention of helping us, and we must pray that God will send other friends to deliver us in our great distress.

Yours truly,

S. OSHANNA, M. D.

(This is an extract of a letter from Dr. Oshanna Khan, Urmia, Persia, to Rev. N. G. Malech, America.)

The Conflict Between the Syrian Patriarchal Church Committee and the Russian Monk-Missionaries of Urmia Concerning the Buildings and Other Property Belonging to the Church.

We have said, that when the Russian missionaries entered Urmia they enticed the most illiterate of our people to join the Russian church, pretending to give them great liberties. These agents had no authority from the Russian powers, and their promises were never fulfilled, nevertheless the Russians took possession of everything belonging to the Syrian Church and used it as they pleased. School and church buildings, cemeteries, old books, in fact everything the church had, became Russian property. Besides, they commenced to persecute the members of the old faith and made it hard for them in every way. The conflict began in this way: A priest, George Bajan, from the village of Adah, had joined the Russian Church with all the members of his community; but when they discovered how insincere the promises were, they wanted to return to their old church. The Russians became angry, complained to the Persian authorities, and the priest was punished. He was in prison for several days.

When the patriarchal committee heard this, the members tried to help the priest and his community, but the Russians opposed the committee, wrote to their consul at Tabris, the consul applied to the crown prince and asked him to call the committee to Tabriz. The committee sent their best men, among them Dr. S. Oshanna Khan and Merga David Malech (son of G. D. Malech) to defend the Syrian church against the Russians.

The committee appeared before the Persian authorities several times, but no judgment was pronounced and finally the case was sent to Teheran, the capital; there it was laid before the king and the crown prince, and it was proved that the right was on our side. All the churches, schools, cemeteries, old books and other property belonged to the Syrian church, and the Russians had no right to keep them.

We have, of course, these documents in our possession, but the Persian authorities are weak; the Russians have everywhere the upper hand, so it has been impossible to force the Russians to surrender the property, and thus we Syrians must buy new books, and cemeteries, and build new churches and schools, if we want them. But we are too poor to build churches, and so we have none.

The conflict has now lasted for years, and the patriarchal committee has expended more than $2,000. Every cent has been subscribed by the members of this committee and some of the members are in debt on that account.



A COMMITTEE OF SYRIANS ASKING THE SHAH FOR HELP TO RECOVER THEIR CHURCHES FROM THE POWER OF THE RUSSIANS.

All other foreign missions that have worked in Urmia, Persia, have bought land and built their own churches and schools. But our nearest friends, the Russian monks, did not do as the other missionaries did; but took away from us our poor little churches, which were so dear to us, because they were inherited from our fathers. It cannot be the will of God that those who do wrong shall be victorious.

Extracts from a pamphlet in Syriac: "The Old Eastern Church of Urmia" by Joseph Keletah, secretary of the patriarchal committee. Printed at the English printing works of the Archbishop of Canterbury's mission, Urmia, Persia, Sept. 13th, 1908.

Last spring many members of the Syrian Evangelical Apostolic Church came together to consult about the state of their church and to discuss ways and means to maintain it. They met frequently, and the result of these meetings was the election of a patriarchal church committee (June 4th, 1908). It was resolved, that "This committee shall consist of seven members, chosen from the communities of Urmia, and the committee is authorized by the patriarch to act for the good of the church jointly with the bishops of the district."

The by-laws of the society were framed and written down to guide the clergy of the Urmia district, who should conform to them and work harmoniously and zealously together.

A. "Resolved: That every church worker, representing the Syrian church, the leader and head of which is Mar Shimon, the patriarch, shall confess the dogmas of this church openly and faithfully."

B. "Every church worker, member of the clergy, shall submit to the orders of the apostolic patriarch according to the rules of the synod book."

C. "A man who wants an office in the church must be able to read the old Syrian language, and know the dogmas of our religion; he must know all the books of the Syrian church, and if he is lacking in knowledge, he shall not be ordained.

Besides knowledge he must be known in his community for having a good character, leading a moral life and showing his faith in good deeds.

Both the patriarchal committee and the bishop shall recommend the candidate for office. If a church worker has no ordination in the church, he has no right to perform the clerical duties."

D. "Every member of the clergy shall receive a salary according to his work and ability.

The church worker who gets his salary from private persons, or so-

cieties of the West, willing to aid the Syrian church, shall work under the direction of the patriarchal church committee, and if he be not faithful in his work, the patriarchal committee shall write to the donor, and request that a faithful and good man be recommended to replace the present worker. Every church worker is obliged to state exactly the sum of money he receives. The amount above the stipulated salary of the church worker shall be sent directly to the treasurer of the patriarchal committee by the donor."



MAR BENJAMIN SHIMON,
Kudshanis, Turkey.
Present Patriarch of the Syrian Church.

E. "All schools erected in the name of the Syrian church shall be regulated by the following by-laws:

1. The teachers of these schools shall be learned men and well read in the teachings of the church.

2. The pupils frequenting the schools shall learn the confession of the Nicean council, which is written in the old Syrian language, besides the other doctrines of the church. The common language at these schools

shall be the old and new Syrian. The Persian, Russian and English languages shall be taught in addition.

3. We will use books of other churches who are related to us in doctrine only so long, until we get our own books from the printing house.

In the high schools the pupils shall read the Marganitha (Pearl) written by Abdishu, metropolitan of Nisibis and Armenia.

4. Schools shall be erected in towns and villages where we have communities and enough children to frequent the school.

5. The school visitors shall belong to the clergy and be well read in the teachings of the church.

6. Every 3rd year a collection shall be taken in all the churches, and the money sent to the patriarch as a gift.

7. All church and school buildings, erected by private persons or societies in the name of the Syrian church, belong to this church, and the donor has no right to them any more.

8. As we have been deprived of all our church-buildings and things belonging to the church by the Russians, the patriarchal committee recommends to write to the patriarch for permission to raise money for the church in the best and most proper way.

These resolutions, together with the names of the seven candidates elected on the patriarchal committee by the Urmian church, were sent to the exalted patriarch. He was asked to subscribe to the resolutions and authorize the candidates to serve as patriarchal church committee and act for the best of the church."

This letter was sent July 15th, 1908, dated at Urmia.

The patriarch's answer to the communities of Urmia:

"The Eastern Patriarch Mar Shimon's Epistle to the communities of Urmia:—

From the patriarchal throne prayers and blessings to the exalted and honored patriarchal committee of the Syrian church, our beloved sons:

"Your letter has been delivered and read by Mr. Wigram and Mr. Nissen, and we understand your wishes very well.

We have recommended Mr. Wigram to examine the condition of the church of Urmia. I am glad to say that he has reported favorably about the work of the church.

We are also glad that Mr. Nissen, our representative at Urmia, has done such good work there, and we sincerely hope that God will help us to get an equally good representative in the future.

One of your requests was to authorize the seven men, elected by

the patriarchal committee at Urmia, to act for the church. It is true, that if we want the church work to succeed, we must take on burdens, and we are willing to do so. We heartily endorse the seven men you recommend, and pray that the merciful Father will help them in their work.

It is our will and command that these seven men submit to the leadership of the reverend bishop Denka and Pastor David the Archdeacon, our representative. They must consult with these men. The members of the committee shall act as advisors to the leaders.



THE PRESENT PATRIARCHAL COMMITTEE IN URMIA.

The members of this committee are elected for one year.

The names of the seven gentlemen who constitute the patriarchal church committee are:

1. Pastor Koshabah of Urmia; 2. Pastor Nestorius George Malech, Archdeacon of Delgusha, Urmia; 3. Pastor Benjamin of Supurgan; 4. Ishu Kamis of Charbash; 5. Dr. Israel Khan of Delgusha; 6. Nazar Khan of Urmia; 7. Joseph Keletah of Urmia.

We pray to God for them, hoping He will in His mercy help them to

perform their work according to His will. They must work with love for their church, and for their nation, zealously and ardently for the uplifting of both. They must work harmoniously together as brethren in Christ, and not allow dissension to enter into the work. Disagreements and quarrels are the work of the devil—our enemy—who is trying to ruin the peace given us from God, our Lord, when He left His disciples and ascended to heaven. And His disciples should spread peace and spread His word over the whole earth.

The eight rules sent us shall be a guide for the church workers of Urmia. We like them, and we shall rejoice if all our sons will follow them and submit to the orders of the patriarchal throne.

The grace of Jesus Christ, our Lord, be with you all.

Written at Kudshanis, the patriarchal throne, on the 17th day of August, 1908, A. D."

Here follows another letter from the patriarch:

"From the Patriarch to all the Christians:

Accept the blessings and prayers from the Patriarchal house, the Keletah. To our beloved sons, priests, deacons, young and old, leaders and elders, to all our people of the blessed Urmia, peace be with you and the grace of God.

With this message we send our beloved son, Pastor David, the archdeacon, as our representative to Urmia. We pray: receive him well and give him the honor due him as our representative, trust and obey him, and you honor our church.

We have heard that many of you, who left the church of your fathers and joined the orthodox Russian church, have regretted your apostacy, and want to return to us. You left us, we are sure, because you did not have a clear understanding of the matter at that time. The Holy Spirit has now opened your eyes, and you wish to return to the church of your fathers. We hope that you will show your intention by progressing in good and holy deeds. Our sons, every day we pray to God for you to kindle the light of brotherly love in your hearts and to help each other to stand firmly by the faith of your fathers, the faith which the apostles of the East, Mar Adai and Mar Mari, taught them.

We hope to hear only good news from you, and we are willing to do all in our power to help you in spiritual as well as in secular matters.

This must be sufficient for this time.

August 15th, 1908.

These letters from the patriarch are printed and circulated in the

communities with a view to make known to all that the Patriarch has authorized his church committee to act with bishop Denka and Pastor David in all clerical matters, and that the Urmia church should direct all applications or questions about church affairs to this committee.

The patriarchal church committee is now doing its work and is in full activity.

The officers of the committee are:

Rev. Nestorius George Malech, the archdeacon, president.

Deacon Joseph Keletah, secretary.

Dr. Ezra Kames, treasurer.

All correspondence should be directed to the secretary, Joseph of Keletah, Urmia.

Report of the yearly meeting of the old Syrian Evangelical Apostolical church (Districts: Urmia, Salmas and Salduz):

According to the wish of the patriarchal church committee, and the request of Bishop Denka, a meeting was held during the patriarchate of Mar Benjamin Shimon of Salek and Ctesiphon. The members assembled at 9 A. M. Tuesday, April 14th, 1909, at the English Episcopal mission station of Urmia, Bishop Denka presiding.

The president opened the meeting with prayers.

Archdeacon, pastor David, the representative of the patriarch, was vice president. In a short speech he urged the members to show forbearance towards each other and take care not to hurt each other in speech or thought. They should remember that the purpose of this meeting was the uplifting of the church.

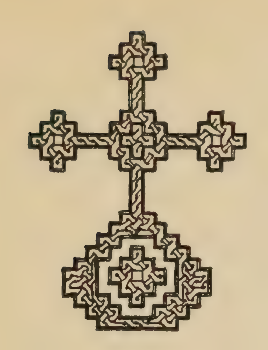
Mirza David George Malech was elected secretary. He read the names of the members present who were:

1 bishop, 1 patriarchal representative, 20 priests, 12 deacons, 48 delegates, 30 invited guests and teachers—in all 110.

Mr. Brown and Mr. Nissen, the English Episcopal Missionaries, were among us. They invited the whole meeting for two days as their guests.

Deacon Joseph Keletah, secretary of the patriarchal church committee, reported on the work of the committee in past years. He was convinced, he said, that the church work in the Urmia district was progressing in a satisfactory way.

Thanks were due to the patriarch and Bishop Denka for their zealous work, also to Pastor David. The patriarchal committees, the one of last year and the present one, had worked with great energy. We have now communities in 29 villages in the Urmia district, a few of the com-



TRANSLATION OF THE SYRIAC LETTER BELOW.

To the exalted and honored Rev. Nestorius, Archdeacon, President of the Church Committee: Peace of the Lord:—According to my perfect will, I have thought and determined, and now write to the honored to make known to the Committee, that I, Deacon Joseph Keletah, out of free will, sever my connection with the Church Committee as its secretary. From now onward I remain in the church as a faithful member of the church only.

The reason why I sever my connection with the Committee, is a very cogent one.

Honoring you truly,

DEACON JOSEPH KELETAH.

September 27th, 1908.

1908: 27 Sept

munities have kept their own old churches and in some places we have built new churches for the community.

Dr. Ezra Kames, the treasurer, reported on the finances. The church committee had expended 1007 Tomans, 3 Kran and 10 Shae (1 Toman, $1.00; Kran, 30 cents; 10 Shae, 5 cents).

The receipts were 272 Tomans, 4 Kran, given to us by the English Episcopal mission, besides school books, the balance has been subscribed by the members of the Syrian church. *Deacon Jonathan Bet Kellah,* the school visitor, reported 18 schools under the supervision of the patriarchal committee. These schools were frequented by 604 pupils, 367 boys and 237 girls.

Dr. Oshana Khan spoke about the old church and its system. He clearly explained the dogmas of our faith and the division of the church work between the three groups of workers, viz: 1, The bishops; 2, the pastors; 3, the deacons. Each group is again divided in 3, and thus the church has nine sets of workers.

Pastor Nestorius George Malech, archdeacon of Delgusha, president of the patriarchal committee, spoke about the weak condition of the church and ways and means to strengthen it. As reasons for the weakness of the church he gave: 1, Persecutions from outside; 2, the situation of the church in a country surrounded by churches of other denominations that did not understand or appreciate fully the teaching of our church; 3, the incapability of the clergy, and 4, the work of foreign missionaries who scatter our members and make them leave our church. But we must strengthen our church, and it can be done by developing our language and getting our own printing presses; by educating our clergy according to the rules of the synod, by having a theological school and, besides theology, teach the students history, etc., by satisfying the necessities of our church as much as possible from our own resources, recover from the Russians our old church buildings which they obtained in an unjust way.

Pastor Koshabah preached a pastoral sermon on St. John, Chapter 1, verse 17: "For the law was given by Moses, but the grace and truth came by Jesus Christ." It was a very good sermon.

Wednesday morning: Communion administered by Bishop Denka, and pastor David, archdeacon, and representative of the patriarch.

Pastor Jaure Abraham spoke about the duties of the church and its officers. The officers ought to have knowledge enough and faith enough to be an example for others and perform their duties in the very best way.

Pastor Ishu Kamis had for his subject: the finances of the church; he is the treasurer. He said that the church should have its own funds, and we ought to find among ourselves means to defray the expenses of the church work.

Pastor Pera Johannes spoke about the necessity of a patriarchal church committee, and how careful we ought to be in electing its members.

Pastor J. Abraham expressed his thanks to the present patriarchal church committee; its members had certainly worked for the good of the church and had done more than could be reasonably expected of them. The names of the members of the present committee are:

Pastor Nestorius George Malech, archdeacon of Delgusha, president. Pastor Koshabah of Urmia, Pastor Benjamin of Supurgan, Pastor Ishu Kamish of Charbash, Dr. Israel of Delgusha, Mazir Khan of Urmia, Deacon Joseph Keletah. These men will stay in office until August 17th, 1909.

The meeting elected a committee to succeed the present one, as its time of office would expire August 17th, 1909. The new committee are Pastor George Malech, archdeacon of Delgusha, Pastor J. Abraham of Gugtapa, Pastor Koshabah of Urmia, Deacon Joseph of Beth Keletah; Dr. Ezra Kamis, Dr. Oshana Khan, Dr. Israel of Delgusha.

Their names were sent to the patriarch with the recommendation of the meeting requesting the patriarch to authorize the election of the candidates.

The resolutions of the meeting:

1. Resolved to request the patriarch to do all in his power to regain possession of the Urmia church property taken by the Russians.

2. To build a large school.

3. To work for a printing press for the church which will make us more free to act in behalf of our own church.

4. Pastor Moses, the Russian priest, has written a pamphlet and circulated it among the people of Urmia. This pamphlet should be answered and a committee of three men was elected to do so. The committee consisted of Mirza David George Malech, Deacon Jonathan and Joseph of Beth Keletah.

5. Pera Bag was elected attorney for the church; his salary will be decided by the patriarchal church committee.

The meeting adjourned after a short speech by Dr. Israel Khan, who thanked the English missionaries for their hospitality and aid. He also thanked Mar Denka, the bishops and the other members for the harmony and order by which they had conducted the meeting. A letter

was received from Mar Knanishu, the metropolitan. It was directed to the committees of the Urmia district and was sent in care of the patriarchal church committee. It was read, and everybody was glad to hear it.

"From the metropolitan diocese—prayers and blessings in abundance for you. The grace of God and the love of Jesus Christ, our Lord, rest upon you.



MAR KNANISHU, THE PRESENT METROPOLITAN OF NOCHIA, TURKEY.

"I, Mar Knanishu, Metropolitan, send greetings to my beloved sons and the exalted patriarchal church committee, the worthy men, friends of peace, chosen by the Holy Spirit, as Paul and Barnabas before, to preach the gospel to the heathens. If you are called in the same way, follow the call! Peace be with you! Amen!

"My beloved! I have received and read your letter. It was like a revelation to read it. I said, as the Jews before: 'It is impossible

that anything good can come from Nazareth.' I was surprised to find such zealous men in Urmia. But it is true, it is not a dream, not an idle vision.

"The patriarchal committee shall be the foundation of the church, like Simon Peter, who is called the rock on which the church is built.

"You write about your church buildings which were forcibly taken from you by the Russian Monk-missionaries. Do not feel so sorry for this thing.

"Remember what God said to the Samaritan woman: "Ye shall neither in this mountain, nor yet at Jerusalem worship the Father. God is a Spirit, and they that worship Him must worship Him in Spirit and in truth."

"O, my brethren of the patriarchal church committee, if it is as you that we must build and abandon all hope of church buildings, if they are erected on anything else. Christ is the foundation, and as Paul says: "We can build upon this foundation gold, silver, precious stones, wood, hay, stubble, and if we build on any other thing, our buildings will fall down; they are built on sand."

"O, my brethren of the patriarchal church committee, if it is as you say, I am willing to work for it, willing to sacrifice everything for the fulfilling of our hope. Be it not true, I am as far away as from here to Urmia. I conclude for this time and leave the matter to your wisdom.

(Seal) April 7, 1909."

This yearly meeting has the signatures of Bishop Denka, president, and Mirza David Malech, secretary, attached to it to certify its authority and it is preserved at the patriarchal church committee's archive at Urmia, Persia.

The old Syrian church has made great progress in the Urmia district. We have schools and communities, but also many misfortunes and obstacles. The leader of the church is at present Bishop Ephraim. A year ago he was sent to Urmia by the patriarch; at that time he was called Pastor David, archdeacon. He did good work among the people, was well liked, and the patriarch ordained him bishop of Urmia and according to our eastern custom he took the name Ephraim.

He is about fifty-five years of age; has been secretary to the patriarch for 25 years; he possessed much learnings, both in theology and the old Syrian language; is a good and modest man, a good Christian, and we pray that God will help him and bless his work, so he may be able to save our old church.

CHAPTER XXXV

THE ACTIVITY OF THE LUTHERAN CHURCHES IN AND AROUND URMIA.

THE committee works hard to do the best for the church, together with the bishops; they aim to lift the downfallen church, which has suffered so many persecutions and hardships. It has lived for 1900 years surrounded by heathens, magi, Mohammedans, and other religions of the great eastern countries. It has lost all its possessions and rights in this world and suffered all the hardships of poverty for the name of Jesus Christ.

One of our church fathers said: "We flee from place to place during the persecutions, but we do not flee from our faith, or from our God. At every place we enter, we find a mission and do the work we are able to, for the name of Christ. We have lived through it all, and we believe that God means that we shall be the saving of others with his help, free the millions who suffer and are persecuted; we live among these people, we may be their helpers. God grant it for Jesus' sake!

The Activity of the Lutheran Churches In and Around Urmia.

The Lutheran Churches have no independent mission-stations here, as have the other church-denominations.

The reason for not establishing such missions is unknown, but I believe that if the Lutheran churches had full knowledge of the Syrian church and the Syrian people and the need and worthiness of both, they would aid us in our struggle.

The Emissaries of the Lutheran Churches at Urmia, Persia.

According to my own experience, the fault mostly lies with the emissaries.

The Lutheran churches, both in Germany and America, have with great expense sent emissaries to help the church of the Syrians and to report truthfully and conscientiously about the condition of the church.

These emissaries have only marked the bad points and omitted the points that might be said in favor of our church. They have lived in the country for a while and taken a superficial view of the matter. The bad points may have been more perceptible than the good ones, and so the emissaries have reported from their standpoint, told only the bad things about the people and the church, advised against the mission stations and destroyed the interest and good will which their societies had for our church.

Other agents have reported that there were already so many workers in the field that their help was not needed; there was no room for them. Some of these emissaries have been very careless in their publicly expressed views of this mission-field and country.

Some years ago two very efficient missionaries from Germany came to Urmia, Persia. They did some good work, but were soon after forcibly expelled, owing to reports which their society had made public.

At the present time, societies that send teachers or missionaries to the Mohammedan countries should be careful of their public expressions in the newspapers, otherwise their writings may cause trouble for their emissaries and their flock.

That the Lutheran churches have no established mission stations here is the fault of their emissaries, not of the mission-field; there is work enough to do.

Part of the blame for the absence of a Lutheran mission must be laid to the other missions, which have been in the field for a long time, and do not wish to have a Lutheran establishment among them. The workers in the missions of other denominations have by misrepresentation influenced the Lutherans to leave the field.

But we do feel grateful to the Lutheran churches, both of America and Europe, for the aid they have given us.

The Hermansburg Friends (Germany).

About thirty years ago, a Syrian, Pera Johannes by name, from the village of Wazirabad, came to Hermansburg and was ordained priest there. He returned to his native city and is still working there, aided by his friends in Germany. He has built a fine church and has a large community. Five years ago his son, Luther Pera Johannes, finished his education at Hermansburg and joined his father to assist him in his work.

They have two schools and preach the word of God. Pera Johannes is a member of the patriarchal church committee.

Jaure Abraham.

He also is a native of Persia, from the village of Gugtapah, Urmia. He was a disciple of Pera Johannes, who gave him instruction in the German language. Later on he went to Germany, made acquaintance with prominent German Christians and got their help to build a church in his native village. He has now served his community for twenty years, has two schools and is substantially aided in his work by his German friends. He has also been a member of the patriarchal church committee.



FUNERAL OF JOSEPH KNANISHU, URMIA.

Knanishu Morat Khan.

A Syrian by birth, a native of the village of Supurgan. He studied first at a private school in London, England, and learned the English language. Later on he went to Sweden and got Swedish Lutherans interested in the Syrian church-work. Returning to his native city he founded a school, became a deacon and a member of the patriarchal church committee of Urmia.

Knanishu Morat Khan has twice visited America. He has worked here among the Swedish Lutherans and has been aided by them in his own work. Returning to the East, he sent his son, Joseph, to finish his education at the Augustana College (Rock Island, Ill.).

Joseph remained there a long time and finally left America and returned to his home city to continue the work his father had started. He worked for six years and died from blood poison. (The picture of his funeral is on the opposite page). The Swedish Lutherans have, as is seen, helped the church of the Syrians for a number of years.

The German Orphanage in Persia.

About fourteen years ago the Turks started a persecution of the Armenians and the Christians of the East. Thousands of people were killed, and a great number of children lost their parents. The misery of the little ones aroused the interest and pity of Christian men and women in Germany. They founded three orphans' homes in Azerbaijan; one at Choie, a city about forty-five English miles northwest of Urmia, which has about 5,000 inhabitants.

Another orphanage was erected at Savojbulag, a little Kurdish city thirty-five English miles southeast of Urmia, which has three or four thousand inhabitants, and the third at Delgusha, Urmia. This is exclusively for girls and is every year frequented by many girls between seven and thirteen years of age. They receive board, clothing and schooling. The present matron of this home is Miss Paula Fredmann, a very efficient and good woman. These orphanages are a great blessing to our people and country.

July last the foundation was laid for a fine large church at Delgusha, Urmia. It is to be built in the style of the Old Syrian church building and dedicated to the Syrian Evangelical Apostolic Church. Friends in Germany pay all the expenses. The garden of the orphanage was chosen as the most fitting seat for the new church.

It is Miss Paula Fredmann who has aroused the interest for the Syrian church among her countrymen. We thank and honor her for her work among us. She has certainly manifested her Christian love for our people and our church.

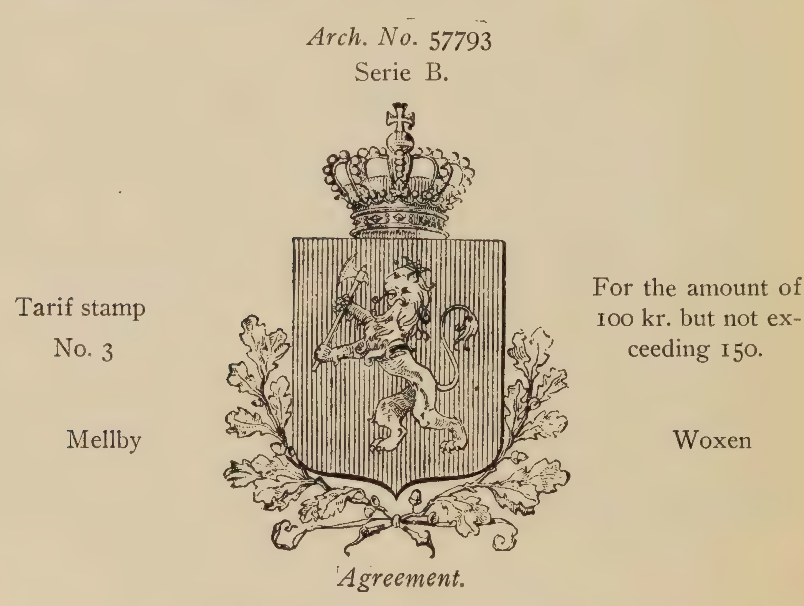
An Orphanage for Boys at the Village of Gugtapah, Urmia.

This home is exclusively for boys and was founded by Deacon Knanishu Abraham. He received aid from England to maintain the home. He died some years ago, and his wife, Esther, has continued his work and manages the school. Also this school has been a blessing to the

poor and needy, and we thank the English people for the help they have given us.

Report of the Missionary Work of Rev. N. G. Malech In and Around Urmia, by George David Malech.

Many years ago I visited Germany, Denmark, Sweden and Norway and made friends. On my return to Persia I sent my son, Nestorius George Malech, to Norway to my friends. My friend, Pastor Eckhoff of Drammen, recommended my son to the clergy of Norway, and during his stay in Norway a committee was formed to work for a mission in Persia, and N. G. Malech was placed in charge of this mission. The following is the agreement between the Norwegian Persia mission and N. G. Malech, the emissary:


Arch. No. 57793
Serie B.

Tarif stamp
No. 3

Mellby

For the amount of
100 kr. but not exceeding 150.

Woxen

Agreement.

Section 1. The society for the Evangelical Lutheran mission founded January, 1893, with headquarters in Christiania, will establish an evangelical Lutheran mission in Persia.

Section 2. The missionary, Rev. N. G. Malech of Urmia, Persia, has been sojourning in Norway, and for the last ten months he has been working in order to create an interest for a Norwegian mission in Persia.

Section 3. The society has in this way learned to know Rev. Malech

as an upright and good Christian and considers him a person well fit to take charge of the Norwegian mission work in Persia.

Section 4. The missionary, N. G. Malech, has declared himself willing to assume the work of a missionary, and the society has ordered him to go to Persia to preach the gospel of Jesus Christ in accordance with the doctrines of the evangelical Lutheran church at the place he himself finds suitable for the purpose.

Section 5. N. G. Malech, the missionary, has a right to perform all the



P. N. T. v. d. HEIDE.

duties required in connection with his missionary work, and he should remain true to the evangelical Lutheran confession.

Section 6. The emissary shall each month send a report from the missionary field to the society.

Section 7. N. G. Malech, the missionary, is hereby authorized as Norwegian emissary.

Section 8. The mission society pledges itself to pay 70 Kroner (about

$18.00) each month from August, 1893, to its emissary, Nestorius George Malech, for living expenses.

If one of the contracting parties wishes to withdraw from the obligation of this agreement, three months' notice shall be given.

I, N. G. Malech, acknowledge to have agreed to the above arrangement in every detail and pledge myself to do all in my power to perform all of the duties required of me as emissary of the society. In witness whereof my signature.

The contracting parties have each an identical copy of this agreement.

Christiania, June 17th, 1893.

For the management of the Persian mission,

K. M. Myhreboe, P. H. T. v. d. Heide,
Secretary. Chairman.

That the members of the Evangelical Lutheran Mission Society, founded in Christiania, January, 1893, are good and respectable citizens, and that the chairman of the management, Mr. von der Heide, is a respected man in his position is communicated on demand.

It is this society that has engaged for its emissary to Persia Rev. N. G. Malech and pay him a monthly salary of 70 crowns for personal sustenance.

Christiania, June 20th, 1893.

Lauritz Balchen.

(Seal)

Consul-General Imp. for Persia in Norway.

Rev. Malech remained in the service of the Norwegian Mission society until the fall of 1895. He traveled among the tribes living around us and the Lord blessed his work. In the fall of 1895 he went to America via Norway. He remained in Norway three weeks and received the following recommendation from my friends there to the Lutheran Christians of America:

"Rev. Nestorius George Malech, the missionary, has been known here in Christiania for several years as an honorable man in every respect, a gifted and earnest Christian.

At one time he was zealously working here to create a sympathy in Norway for the mission in Persia. He had given up his life to missionary work, and he showed himself well qualified for this calling. January 2nd, 1893, a mission society was established in Christiania, the object of which was to send missionaries to Persia.

Rev. Malech has been in the service of the Persian Mission from Jan-

uary, 1893, and during the summer of the same year he was sent as an emissary from the society to Persia.

At the close of last year we found that owing to lack of funds, we were not able to carry on the work of Rev. Malech, which we deeply regret.



MOTHER-IN-LAW AND SON OF REV. N. G. MALECH.

On this account Rev. Malech is again in Norway and has now decided to proceed to America to plead the cause of the mission there.

The Persian Mission is still at work here, hoping that when we have procured the necessary means we shall be able to send missionaries.

The chairman of this mission has obtained information about Rev. Malech from the German missionaries of Persia. They give him the very

best testimony. Therefore we very warmly recommend Mr. Malech and his cause to Christian friends in America.

Christiania, Sept. 25th, 1895.

On behalf of the Persian Mission.

H. M. Myhreboe, Secretary.

Th. v. d. Heide, Chairman.

I have read the above testimonial and as a friend of the Persian Mission I recommend it. I am acquainted with its members and their work for the cause.

Christiania, Sept. 26th, 1895.

H. Chr. Gregersen.

It is known to me that the society is still in existence, that the management, Messrs. von der Heide and H. Chr. Gregersen, is a guarantee for the honorable dealings of the society.

Lauritz Balchen,
Consul-General, Imp. Persia.

Rev. N. G. Malech has several good recommendations and testimonials from the best known ministers and other reliable persons of Norway. They bear witness of his honorable, capable and Christian work. Some of these have been printed in a little pamphlet: "Greetings and pleadings from the old Chaldea."

Testimonial.

Nestorius, son of the deacon Givergis (Georgias) of Supurgan, has completed a four years' course of study, including science and language, at the college of Urmia. We consider him worthy and give him this testimonials as a token of our good will and confidence in him.

Trustees:
John H. Shedd,
E. W. Sat Peer,
American missionaries.
Kasha Ishana Ischha,
Shamasha Baba,
Abraham,
Moses,
Wm. A. Shedd,
Muallem Farzi Javvat,
Teachers at the college.

July, 1888.

I have read this testimonial and translated it literally from the Syriac.

A. H. Gjevre.



John H. Shedd

American Missionary

Written by Deacon Moses of Geog-Tapa July

REV. N. G. MALECH'S DIPLOMA FROM THE PRESBYTERIAN COLLEGE, URMIA, PERSIA.

The following testimonial was given N. G. Malech after finishing his course at the Presbyterian college:

During the winter, 1898, the honorable Syrian Metropolitan, Knanishu, visited Urmia. He inspected the schools and the missionary work, and he asserts that he found in N. G. Malech a zealous and active worker in the community as well as in schools, and, after advising with other interested persons, he requested Malech to go to the province Targavar to the church in the community of Balolan, in order to receive the sacred ordination. This church is very old, and there he was ordained April 22nd, 1898.

The Archdeacon's Certificate.

Pastor Nestorius George Malech of Delgusha, Urmia, has been elected and examined according to the rules of our church, and we have ordained him archdeacon of the Syrian-Eastern-Apostolic Church by laying on of hands. He shall perform all the sacramental synodical duties of the church belonging to his sacred office, to which he is elected by the community of the place. May the grace of God be perfected by him. Amen.

The community of Balonan, Targavar.

April 22nd, 1898. Mar Chanan Ischu.

Metropolitan of the Syrian Apostolic church of the East. (Seal)

I have read and translated this document from the Syrian language.

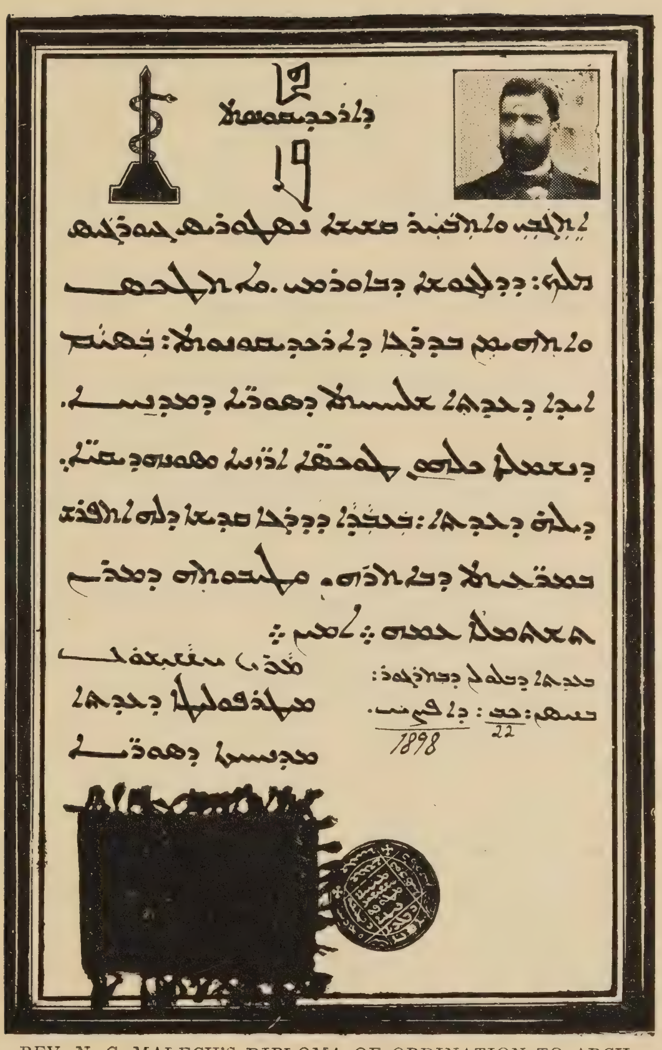
A. H. Gjevre.

Credentials.

Urmia, Persia, Oct. 1st, 1901.

The bearer of this letter is the reverend pastor Nestorius George Malech, archdeacon of the Syrian Apostolic church of the East. He has worked perseveringly for many years, especially the last six years, for his poor, beloved nation, and, aided by friends in Europe and America, he has succeeded in making the need and poverty of his nation known to many. On behalf of the hardships of his people he now intends to make a great sacrifice and return to America to plead their cause before his old friends and by God's help increase the number of his friends and make them listen to him and extend a helping hand to the poor people he is pleading for.

Our brother has for the last three years been a member of the advisory board of the patriarch, Mar Shimon, and he has served as secretary of the board. He has ably and faithfully performed his duty and in every way worked to promote the welfare of his church and nation.



REV. N. G. MALECH'S DIPLOMA OF ORDINATION TO ARCH-DEACON BY MAR KNANISHU, METROPOLITAN.

Recently he was elected pastor of St. Maria Church of Urmia, which is the principal city of the Urmia district, and the centre for all the church work here. Together with the other members of the church-board he worked hard to establish schools and serve the poor and needy ones in addition to his spiritual duties as pastor of his church.

We recommend our brother to the kindness and aid of all good people, hoping and believing that they will be interested in him and his cause, so that he will be able to return to his country and continue his work among his people and his poor suffering church.

Your brethren in Christ, the members of the patriarchal church board.

A. O. B. Badol,
Ja. Abraham,
K. E. Abraham,
David A. Ismael,
Pera Johannes,
Knanishu Morat Khan,
K. Johannan Pascha,
Kashuska Ablahat, archdeacon of the diocese of Ardishai.

The Translation of a Letter Written by the Patriarch of the Eastern Syrian Evangelical Apostolic Church to Rev. N. G. Malech, Sept. 27th, 1905.

"From the Patriarchal House we send our blessings and salutations. Our Dear and Beloved son, Rev. N. G. Malech, Archpriest, in the name of our Lord and Saviour, may to you be added grace, blessings and virtues.

"We present to you our kind regards and love which is encouraged by your loving civility; we think of you always. We hope you are well and protected by the grace of God. We inform you that we have received your letter and acquainted ourselves with all its contents. And we became very happy indeed about your incessant, industrious zeal towards the uplifting of our fathers' church. Whatsoever you see in need, whether spiritual or material, for the nation and Church you and the committee in one unity be guides and directors. We shall strive as much as possible to assist you, materially and spiritually, through government or otherwise that the work may succeed. There is great hope that the needed reform may come soon. The Lord said: 'Where two or three are in one place in my name, I am there.' Our beloved son, with your appointed companions, work with all necessary zeal and energy;

1901 [illegible]

[illegible]

A. O. B.

Pira Johannes

Fa. Abraham

K. Pr. Abraham

Horel Khan

K. Johannes
Pastor

David A Samuel

A LETTER OF RECOMMENDATION OF REV. N. G. MALECH FROM THE PATRIARCHAL COMMITTEE, URMIA, PERSIA.

stand for the faith of your fathers until martyrdom. That we shall not be scattered and confused in our religious convictions and thoughts.

"We are ready to help you in whatever request you may make.

"Salutations, blessings in the Lord who increases your spiritual zeal and skill."

(Seal)

To the respected members of the Norwegian Lutheran Church Committee in America, who are helpers of the Old Apostolic Catholic Eastern Syrian Church in Urmia, Persia, may peace in Our Lord be multiplied to you.

We wish to make known to your honor about that society which was called the Patriarchal Committee in Urmia. There were some reasons for which some of her members were removed. But we are glad to tell you that God shall never leave His work without workers and helpers. Now the said Committee is continuing in zeal to revive and spread the Old Eastern Syrian Church upon the foundation, doctrines and rituals of our most excellent forefathers. We are glad of the safe return of our beloved brother and fellow companion in the service—Rev. N. G. Malech—who was one of the first and zealous workers for his church and nation, who has suffered greatly on behalf of the blessed Gospel work.

Regarding our brother, Rev. N. G. Malech, who is now on duty and a zelous worker and member of the Committee, indeed we need him for his fruitful work and influence which he has among our people and country.

As we have no treasury nor purse to pay our laborers, therefore every worker who in his own endeavor has found friends, who for many years have been sincere friends and helpers of his work, now again you shall not refuse to help this good and blessed mission. Now there is a great difference from before; we are arranging a better program for the work, which we shall write to you about soon. Indeed the chance for the work is increasing, the field is wide, we have great need for workers, though there are very many difficulties, plunders, and massacres almost every day here; but it is time to be strong and go forward.

We ask to be remembered in your prayers.

Urmia, Persia, May 27th, 1908.

Signatures.

The Bishop, Mar Denka; Pastor David, archdeacon and representative of the patriarch; Rev. Y. M. Neesan, representative of the Patriarch;

Rev. Joshua Khamis; Dr. Ezra Khamis, M. D., Charbakhsh; Rev. Abraham D'Kelaita, of Mavana, Targavar; Shamasha Yonathan D'Kelaita; Rev. Abdisha of Tiary, Kurdistan; Shamasha Ishu of Balolan, Targavar; Mr. Nazar Khan, Photographer, Urmia; Dr. O. S. Y. Bassirul Attiba, Urmia; Shamasha Joseph E. D'Kelaita, Secretary of Committee; Pera George, Advocate for Church in the Persian Government.

FROM THE PERSIAN FOREIGN MINISTER, URMIA, PERSIA.

According to the testimony of the spiritual Rev. David, the representative of the Rt. Reverend Mar Shimon, patriarch of the Syrian Nation with Mar Denka, Mr. Nisan and with some others well known and noble personalities of the nation, who are chosen by the patriarch himself and appointed to carry on the spiritual work of the church in Urmia, Persia, according to the principles laid down by our Lord Jesus Christ.

What they have written about Rev. Nestorius George Malech on the other side of this letter is true,

I, myself, very well know all these persons, personally. Rev. Nestorius George Malech is a gentleman of good works and able and faithful.

Mujalak Al Mulk, Agent of the Foreign Office, Urmia, Persia.

American Consular Service.

Persia, Province of Azerbaijan, Tabriz.

I, William F. Doty, Consul of the United States of America at Tabriz, Province of Azerbaijan, Persia, duly commissioned and qualified, do certify that on this fifteenth day of June, 1909, Mujlal Mulk, Sarparast or Agent of the Foreign Office of Persia at the City of Urmia, Province of Azerbaijan, admitted to the Oriental Secretary of this Consulate, Mirza Ali Khan, that the writing and seal to the within document were his own, made recently at Urmia; and I further certify that Mujlak Mulk is the official entrusted with the authentication at Urmia of the affidavits made by the foreigners.

In witness whereof I have hereunto set my hand and official seal the day and year last above written.

WILLIAM F. DOTY,

Consul of the United States of America.

General View of the School Work. The Number of Pupils and Teachers, etc.

School for Girls at Supurgan.

Years	Pupils	Teachers	Name of the Teachers
1896	42	2	Sarah and Hannah
1897	41	2	Hannah and Shalem
1898	42	2	Esther and Guli
1899	36	2	Esther and Guli
1900	40	2	Shamama and Guli
1901	43	2	Esther and Nargis
1902	35	1	Esther
1903	45	2	Esther and Sona
1904	35	1	Sona
1905	35	1	Sona
10	394	17	

The school of Supurgan is for girls only. It was established 1883 by the author of this book, and he managed it until 1895. During these



EXAMINATION IN THE SCHOOL OF DELGUSHA, URMIA, IN THE YEAR 1902.

years several hundred girls frequented the school. They were instructed in Christian knowledge as well as some ordinary school subjects. More than 70 of these girls are married and are good Christians, two of them are widows, five are dead, and one was forcibly carried off by the Mohammedans.

In 1896, my son, Rev. Nestorian George Malech, took charge of the school, and is still the leader of it. He reports, that 26 of the girls have been married after leaving the school and two have been carried off by the Mohammedans.

In spite of difficulties and trouble this school has been a great blessing to many young women and through them to the whole nation.

The instructions have been given in religion, writing and reading, besides needlework, crochet work, etc. The girls who have frequented the school are considered the best and cleverest girls and can always get work.

The School of Delgusha, Urmia.

Years	Pupils	Teachers	Name of the Teachers
1896	20	2	David and Shamama
1897	22	3	Rev. Oshana, Sarah, Niger
1898	25	3	Shamama, Kahtun, Sarah
1899	15	2	Sarah, Niger
1900	10	2	Sarah, Niger
1901	32	3	David, Sarah, Niger
1902	35	3	Prof. G. Malech, Rev. Oshana Zara
1903	25	1	Menas
1904	25	1	Agabus
1905	35	2	David and Joseph
10	244	22	

This school is for boys only. It has been the best and largest school of its kind in the country, and the intention was to make it a theological school and teach the doctrines of the old Syrian church. Many boys have received a very good education at this school, and its influence has been felt throughout the district of Urmia.

EXAMINATION IN THE SCHOOL OF DELGUSHA, URMIA, IN THE YEAR 1903.

EXAMINATION IN THE SCHOOL OF DELGUSHA, URMIA, IN THE YEAR 1904.

The School at Sangar, Urmia.

Years	Pupils	Teachers	Name of the Teachers
1896	25	1	Deacon Avikam
1897	26	1	Gewargis
1898	25	1	Abshalem
1899	25	1	Abshalem
4	101	4	

The School at Moshabad, Urmia.

Years	Pupils	Teachers	Name of the Teacher
1897	35	1	Abraham

The School at Mar Sargis, Urmia.

Years	Pupils	Teachers	Name of the Teacher
1902	18	1	Rev. Gabriel
1903	18	1	Deacon Shomon
1904	18	1	Deacon Shomon
3	54	3	

The School for Boys at Supurgan, Urmia.

Years	Pupils	Teachers	Name of the Teacher
1904	38	1	Deacon Ishu
1905	35	1	Deacon Ishu
2	73	2	

The Church Schools at Balav and Koragös, Urmia.

Years	Pupils	Teachers	Name of the Teacher
1905	25 (Balav.)	1	Rustam
1905	26	1 (*Koragoz*)	David

The schools of Balav and Koragoz were a joint concern, and the expenses of these two schools were paid by the members of the patriarchal church committee of Urmia.

GIRLS' SCHOOL IN SUPURGAN, URMIA, IN THE YEAR 1904.

THE BOYS' SCHOOL AT DELGUSHA, URMIA.

Summary of Schools' Work.

	Years	Pupils	Teachers
Supurgan, Urmia, Schools for Girls	10	394	17
Schools in Delgusha, Urmia............	10	244	22
Schools at Sangar, Urmia	4	101	4
Schools at Moshabad, Urmia	1	35	1
Schools at Mar Sargis, Urmia	3	54	3
Schools for boys at Supurgan, Urmia.....	2	73	2
Schools at Koragoz, Urmia	1	25	1
Schools at Balav, Urmia	1	26	1
Totals	10	965	51



SARAH MALECH AND ORPHAN GIRLS, URMIA, IN THE YEAR 1902.



THE GIRLS IN SUPURGAN.



THE SCHOOL AT SANGAR, URMIA, 1897.

At the request of Miss Paula Fredmann Rev. David, archdeacon and representative of the patriarch, appointed Rev. N. G. Malech to preach on Sundays at the children's home. Rev. Malech accepted the appointment and had charge of the work until recently when he left for America.

Besides his schools Rev. N. G. Malech has been a member of the patriarchal church committee, served as pator of St. Maria church at Urmia and he has also preached and taught in other places in the absence of the appointed teachers.

At the village of Supurgan the Russian monk missionaries had appropriated the old Syrian St. George's Church, and thus our congregation there was without a place of worship. N. G. Malech built a neat church in the place and named it after the old one, St. George's Church.

He has twice visited America on behalf of the mission. He came to induce the people to take an interest in his old church and plead for means to sustain it.

He has mostly worked among the Norwegian Lutherans of America and during his last stay here a new committee was formed in order to work for the cause. Rev. Th. Eggen, at present editor of "The Lutheraneren" was elected chairman and Rev. A. H. Gjevre of Grand Meadow, Minnesota, secretary.

The Norwegian Lutherans of America have substantially aided the Syrians and by their kind efforts the mission has been kept going since 1895.

All the missionary work, the schools and the spreading of the gospel, has been carried on by the means collected among the Norwegian Lutherans of America. May God reward them for their kindness, both in this world and the hereafter.

But since 1908 these kind friends have withdrawn their support and we are sorely in need, because the work will suffer as we are not able to carry it on alone. We pray that God will make these kind friends and other Christians see our distress and again help our tottering church; that he will not allow this old church with its many traditions to be effaced from the earth. Grant us, oh Lord, to see its uplifting. Amen!

The first missionaries that arrived at Urmia to help the Syrians were the Presbyterians. They did missionary work in the true sense of the word; they brought culture and civilization with them and worked for the uplifting of our old church, not for the estrangement of the people from their own religion. If their successors had followed their example, shown regard for the church and promoted its welfare, the church and the people would have been able to take care of themselves today.

Then came the competition between the different church denominations. The missionaries of each wanted the field for themselves and had little tolerance for other creeds.

Each society built its own church and preached its own doctrines to the detriment of the church of the country. At present we have many missions there, most of them working against each other and against the Syrian church. The result is discord and division. Our nation is now divided into many sects, and the strong national feeling strengthened by the love for their common faith has been sadly diminished.



REV. A. H. GJEVRE AND FAMILY, GRAND MEADOW, MINN.

We do not deny that these missions have served us in political affairs and improved the conditions of those who have embraced their faith, but most of them have worked hard in order to abolish the old apostolical evangelical church, and we can truthfully say that the good they have done has been dearly paid for. The missions which have settled in our midst are tearing down the church; they have made it defenseless by depriving it of its natural defenders.

It seems as though the Lutherans at Urmia have taken up the work

for the old Syrian church. By the efforts of Miss Paula Fredmann of the German Lutheran mission of Delgusha, a church built in the old Syrian style was lately dedicated to the apostolic evangelic faith. It is also said that the Presbyterian missions both in Urmia and Kurdistan are now working together with the Syrian patriarch with a view to unite the old Syrian church with the Presbyterian without loss of identity for the former, but nothing certain is known about the affair. May God grant a future for this old church, that has struggled for 1900 years and let more of his children see the need of it and open willing hearts and hands for the rescue of it.

The Present time.

A patriarch is the leader of the Syrian church. The name of the present patriarch is Benjamin and according to the Syrian custom he adopted the name Shimon on ascending the patriarchal throne. This name is common for all the patriarchs. The patriarchal residence has sometimes been at Kudchanes in the Turkish empire, except when political events have made it advisable or necessary to take up a temporary residence in another place. His title is "Patriarch of Salek and Ctesiphon and the entire Eastern Church."

The church has two metropolitans, Mar Knanishu, who resides at Nochiah, Turkish empire, and Mar Themotheos, residing at Malabar, India.

About three years ago, members of the Syrian church at Malabar, India, requested the patriarch that a metropolitan should be sent them to lead their church.

On the whole the work for the Syrian church is progressing although the church is poor and needy and has suffered great disappointments and much opposition. Every district in our church has its own bishop, priests and deacons.

The Geography of the Syrian Church.

The Syrian nation is scattered about in the various countries of the old East. On account of the frequent persecutions the Christians sought hiding places among the high mountains and the outskirts of the great plains as far as possible from the danger center, and they remained in these places and made their homes there. A great number live scattered among the mountains of Kurdistan, in Tiari, Tekomah, Baz, Diz, Gilu, around Kudchanes, Gavor, Nochia, Bar Bishu, Bautan, Diarbekr, Amedia, in Syria proper, on Mount Lebanon, Madras and Malabar in In-

dia, in the northwest part of Persia, Targavar, Mar Gavar, Salmas, Soldus, Urmia district, Sena and Sakis. Some live in Russia, in the province of Erowan, at Samavat, near Kars, Tiflis, Waladekoukas, Saretsen Almaver, and in many other Russian cities, where the Syrians have formed small communities; ten years ago the Syrians began to emigrate to America and have settlements in many places.

In Canada a community was founded by Dr. Isaac Adams.

In Yonkers, New York, there are about 400 young men; in



MELCHIZEDEC E. SARGIS,
Grandson of the Author.

Philadelphia, Penn., 200; San Francisco, Cal., 30; Chicago, Ill., over 600 active young men.

When these young Syrians arrive in America they do not know English. They all live in the cities and work at their trade. Some are masons; they earn a good living; others are carpenters, painters, tailors, etc. Some work in the big factories or stores and some of those who have learned the language have positions as janitors in the buildings or serve in the hotels or restaurants. Most of these men work very hard to earn their living. Among the Syrians of Chicago there are about 30 families.

The Syrians are church people and respect the religion of the country in which they live. They come together and form societies and have their meetings and religious worship even if they do not have a church or hall of their own. Kind Americans have opened their churches for them free of charge, and the Syrians meet there. Rev. H. Ablahat, a Presbyterian minister, has opened a mission for the Syrians at West Chicago and holds services there. Mr. H. Alamshah holds his meetings in the Baptist church on La Salle Ave. for the young Syrians belonging to his denomination. Mr. A. Aurshan has his own mission on Clark Street for the Syrians who have joined the Pentecostal brethren who speak with tongues, and some Syrians have joined the Catholic church.

The Persian Christian Benevolent Society of Chicago.

When Rev. N. G. Malech began his work among the young Syrians of Chicago, they had no meeting place and were almost lost in the great city. To strengthen the national feeling Rev. Malech urged the young Syrians to form a society, and meet every Sunday to hear a sermon and discuss the affairs of the society, reaching out a helping hand to those in need and rendering assistance to each other in difficulties as far as they were able. The result was the formation of the "Persian Christian Benevolent Society of Chicago."

Rev. Malech urged the formation of a society, not a church, because he wished to gather all the Syrian boys without regard to church connections. There were so many different sects that it would have been impossible to gather them in one church denomination, and this seemed to be the best and only way to reach all the young Syrians.

The society was organized in Chicago in 1906 by Rev. N. G. Malech; it has its own by-laws and rules.

At first the meetings were held in the Methodist Church, La Salle Ave., and later in the 4th Presbyterian Church. Now we hold our meetings at St. James Episcopal Church, corner of Cass and Huron streets. We are grateful to all who have shown us hospitality and especially to the congregation of St. James Church and its pastor, Dr. Stone. The society meets every Sunday between 1:30 and 3:30 p. m. The meeting begins with a sermon, singing and prayers and after the close of the religious service the affairs of the society are discussed. There are now about 100 members in the society and its work has indeed been beneficial, both for the society itself, for the Syrians who arrive in this city looking for work, and for the sick and needy ones. Advice and help

has been extended and we have been able to procure work for many. Rev. N. G. Malech has given much time and work to the society. His services are entirely free; he has never asked for any salary; there is no agreement between him and the society—his love for his nation is the only inducement.

The officers of the society at present are the following:

Rev. N. G. Malech, President; Y. Y. Malech, Vice President; J. El-



THE PERSIAN CHRISTIAN BENEVOLENT SOCIETY, CHICAGO, ILL.

waz, Gen. Secretary; A. N. Latchen, Asst. Secretary; J. Benjamin, Treasurer.

Officers of the Educational and Employment Dept.

Rev. N. G. Malech, Pres.; E. R. Hattan, Secy.; J. Benjamin, Treas.; B. Alamshah, Member; J. Sargis, Member; J. Ishu, Member.

Dr. J. B. Johannan, A. M., M. D., is a native of Syria and a practicing physician of Chicago, Ill. He has his own office, has an excellent reputation and has been helping many of our people. He has also been

interested in this history and assisted the editor in translating parts of it from the Syrian language into English. Many thanks are due to him for his work.

In the Mohammedan countries the Syrians are living widely scattered; they are subjects of the Mohammedan powers, carry heavy burdens and are mostly persecuted and hated for their religion, or for not being Mohammedans. It is very seldom that a Syrian possesses land; as a rule he works for his living by serving the Mohammedans, and the wages are very small. It is difficult to earn enough to support a family. On this



DR. J. B. JOHANNAN, A. M., M. D.

account thousands of young men have for years immigrated into Russia and have also lately found their way to America to seek better means of support than they could find at their home. The Syrians in the Mohammedan countries are too poor to materially support their church. The help must come from others. It would, indeed, be a great and good act if one of the rich and powerful churches of America or Europe would take up the work for the old church and restore it to the honorable position the old fathers of the church gave it. Of course many things are needed for the uplifting of the church, but at present the direct need is

a theological seminary for the education and instruction of the Syrian clergy in the doctrines of their own religion.

A printing press is also a much needed thing; it would enable the Syrians to print their own church books and writings independent of others. It would also help to keep the language alive. It is said before that our church has many literary works, religious as well as scientific and historical, written in the Syrian language, but they are all manuscripts and little is known because we have no means of printing them.

This history of the Syrian church and nation is written in the Syrian language and has never before been printed or translated; neither has any other history of Syria, except such parts which have connection with the history of other countries.

This book, therefore, is the first complete history of the Syrian church and nation ever published. The reasons for publishing it are the following:

First: To make known to the civilized world the work of the Syrian church, the sufferings of its defenders during 1900 years of persecution, the firmness and endurance of the martyrs, and the devotion to the church of the poor, ill-treated nation, who lives surrounded by enemies, and always fearing new trouble.

Second: By the publication of this work to get means to defray the expenses of its printing and publishing which is considered a help to the nation, and if possible to get it printed also in the Syrian language where the need for such a book is great.

Third: The editor and publisher firmly believes that this book will make the Christian world see the need of the old church and help to uplift it and make it strong again; that it will arouse the Syrian nation itself—the nation who has suffered and sacrificed all their worldly possessions for their church and given its people strength and courage to take up the cause of the church of their fathers and give to it its former honorable place.

Fourth: We believe that this book will be read with interest by many and bring understanding to the reader of the need and worthiness of the struggling people and church of the far East.

It has not been the aim of the author and editor to display their learning and knowledge; they have only tried to picture the true condition of the old church—and for the possible errors in this book, we ask the reader's kind forbearance.

Oh Lord, our Heavenly Father, we send this book out among Your friends. Let them see our need; let them listen to our cry and come to

help us. You Who freed the people of Israel from captivity and sent them bach to restore the fallen walls of Jerusalem, You will create love and good-will for our poor nation and send help to restore the walls around their church, that Your name may be kept holy. Give us all grace and faith in the name of Jesus Christ. Amen!

"Maran Atah"—"The Lord Cometh."

NESTORIUS GEORGE MALECH.

CHAPTER XXXVI

APPENDIX.

Zoroaster, His Religion and His Adherents, the Magi.

ZOROASTER has been called the *Prophet of Ancient Iran or Persia.* And since the Syrian Church has worked among, fought against and has been bitterly persecuted by the *magi* who are so often mentioned in this book, I believe it will be of interest to the reader to learn more about the author of this religion, his doctrines and his adherents; hence this article is inserted here.

The Guebres or Fire-Worshippers.

Zoroaster, the prophet of Iran, born about 660 B. C., is the founder of this religion. There are two prevailing ideas about his birthplace, some believing that it was Babylonia, while others say it was Urmia. There are many good reasons for believing that Urmia was his birthplace. First—The original worshippers were Persians, and their religion was started in Persia. Second—All Oriental scholars and writers suppose this was his native city. Third—In the district immediately surrounding Urmia, there are more than twenty-five immense hills of ashes, the remaining monuments of the fire-worshippers of this region.

The canonical gospels tells us of the three magi who came from the East to worship Christ and an apocryphal gospel adds the statement that they came in compliance with a prophecy of Zoroaster. We quote the following passage, which is a condensed statement of Zoroaster's life:

"Tradition says that Zoroaster retired from the world when he came of age and that he lived for some years upon a remote mountain in the silence of the forest or taking shelter in a lonely cave. It was the solemn stillness of such surroundings that lifted him into direct communion with God. A divine vision is accorded him on the occasion, apparently, of



ZOROASTER AT THE AGE OF THIRTY.

some religious conference; and at the age of thirty, after leaving the Iranian Sinai, he is prepared to teach a new law. "Righteousness is the best good"—"Ashem vohu vahishtem asti"— is his watchword; but he finds little fruitful soil for his theme. Over the land of Iran he wanders; through the territory of the modern Afghanistan he turns, and for a time he actually tarries in the country of Turan. But it is to deaf ears that he preaches, and his inspiration seems almost destined to have been in vain.

"The rulers harden their hearts before the newly-inspired prophet; the people fail to accept the message of the god Ahura Mazda. And yet Ahura Mazda, or Ormazd, is the 'Lord Wisdom, the Sovereign Knowledge.'

"For ten years, dervishlike he is a wanderer. This we know also from the tone of dejection which still echoes in some of the Zoroastrian Psalms. In his peregrinations he appears to have found his way once more to the region of the Caspian Sea. The darkness of these sad years is illumined, however, by visions which help to make strong his faith and to give form to his religious system and creed. Seven times are the mysteries of heaven revealed to his transported soul. He converses not alone with Ormazd, but he is also privileged to interview the Archangels of Good Thought, Best Righteousness, Wished-for Kingdom, Holy Harmony (guardian spirit of the earth), Saving Health and Immortality. Such are the names of the Persian hierarchy of Amshaspands; and these allegorical figures or personified abstractions stand in waiting about the throne of Ahura Mazda with a company of attendant angels. From these divine beings, Zarathushtra receives commands, and injunctions which he is to convey to mankind. They inculcate the doctrine of purity of body as well as of soul; they enjoin the care of useful animals, especially the cow and the dog; they emphasize the necessity of keeping the earth, the fire and the water undefiled; and from several of their ordinances we can see that Zoroaster was a civil reformer as well as a spiritual guide. Foremost among the commandments is the abhorrence of falsehood, the universal obligation to speak the truth. This is one of the most fundamental of the ethical tenets that lie at the basis of the entire ancient Persian religious system. A revelation of the future is also vouchsafed to the soul of the Prophet during his sojourn in the celestial council; but one of the most precious boons which it is the privilege of his enrapt spirit to receive in these moments of ecstasy is a premonition of the resurrection and of the future life. Unlike the Mohammedan visions of ethereal bliss, there is no jarring note of pleasures of a physical kind to

mar the harmony and spirituality of this glimpse into the world beyond the present.

"But before the ecstatic Messenger is allowed to return to the world of material things, one word of warning is given to guard him against the guile and deceit of the Spiritual Enemy, Angra Mainu or Ahriman, as the devil is called. At this moment, then, as he turns from the dazzling splendor of heaven, a glimpse of the darkness, filth, stench and torment of the 'Worst World' is disclosed. There in the murky depths of hell, with mocking howls and ribald jeers, huddle together and cower the vile crew of the archfiends and whole legions of demons, or 'devs,' as they are still named in Persian.

"Nor is this caution any too timely, for at once upon the hallowed Seer's return to earth occurs the temptation by Ahriman. Like the wily Mara seeking to beguile the newly-enlightened Buddha, or the tempter Satan striving to betray the Savior of mankind, the maleficent Ahriman endeavors to cause the righteous Zarathustra 'to renounce the good religion of worshippers of Mazda.' This moment is a crisis; it is one of the turning-points in the history of the faith. The foul fiend is repulsed and vanquished and the victorious upholder of righteousness chants a kind of Te Deum—'yatha ahu vairyo'—as a paean of his triumph. His victory over Ahriman is complete, and it serves as the prelude to more full and perfect success, for Zoroaster, who has received the revelation and who has withstood all temptation, is now to achieve his crowning glory, the conversion of King Vishtaspa who becomes the Constantine of the faith."

According to Zoroaster's philosophy, our world is the work of two hostile principles—Spenta-mainyush, the good principle, and Angromainyush, the evil principle; both serving under one God. All that is good in the world comes from the former; all that is bad comes from the latter. Zoroastrian philosophy teaches that your good thoughts, good words and good deeds alone will be your intercessors. Nothing more will be wanted. They alone will save you, as a safe pilot to the harbor of Heaven, as a safe guide to the gates of Paradise. Thus, Zoroastrianism teaches the immortality of the soul. A plant called white homa, which is the emblem of immortality, is guarded by innumerable guarding spirits. The number of these guarding spirits is 99,999. Again, Zoroastrianism admits a heaven and a hell. Between heaven and this world there is supposed to be a bridge called "Genevat." According to the Parsee scriptures, for three days after a man's death his soul remains within the limits of this world, under the guidance of the

angel Srosh. If the deceased man be a pious man, or a man who led a virtuous life, his soul utters the words, "Well is he, by whom that, which is his benefit, becomes the benefit of anyone else." If he be a wicked man or one who led an evil life, his soul utters these plaintive words: "To which land shall I turn? Whither shall I go?" On the dawn of the third night the departed souls appears at the "Genevat bridge." This bridge is guarded by the angel Meher Daver, i. e., Meher, the judge. He presides there as a judge assisted by the angels Rashue and Astad, the former representing justice and the latter truth. At this bridge, and before the angel Meher, the soul of every man has to give an account of its doings in the past life. Meher Daver, the judge, weighs a man's actions by a scale-pan. If a man's good actions outweigh his evil ones, even by a small particle, he is allowed to pass from the bridge to the other end, to heaven; if his evil actions outweigh his good ones, even by a small weight, he is not allowed to pass over the bridge, but is hurled down into the deep abyss of hell; if his meritorious and evil deeds counter-balance each other, he is sent to a place known as "Hamastgehan," corresponding to the Catholic "purgatory." His meritorious deeds would prevent him from going to hell, and his evil actions would not let him go to heaven. Again, Zoroastrian books say that the merit of good deeds, and the guiltiness for bad ones, increase with the growth of time, as capital increases with interest. Thus, a meritorious deed done in youth is more effective than that very deed done in advanced age.

The Parsee's places of worship are known as fire temples. They believe that the holy fire was brought down from Heaven by Zoroaster. Only high priests can approach it, and they must wear a half-mask over their face, lest their breath should defile it, and dare not ever touch it with their hands, but with golden tools. Tobacco-smoking is prohibited, as the smoker would defile the holy fire. "In the eyes of a Parsee his holy fire's brightness, activity, purity and incorruptibility bear the most perfect semblance to the nature and perfection of the deity." In establishing a fire temple fires from various places of manufacture are brought, and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic, flat tray, with a handle attached, is held. On this tray are placed small chips and dust of fragrant sandalwood. These chips and dust are ignited by the heat of the fire below, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process. From this new fire another is again produced, and so

on, until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. These purified fires are all collected together upon a large vase, which is then put in its proper place in a separate chamber. Again when a Parsee goes before the sacred fire which is kept all day and night burning in the fire temples the officiating priest presents him before the ashes of a part of the consumed fire. The Parsee applies it to his forehead. A Parsee prays sixteen times during the day, the same prayers have to be repeated by the fire-worshippers. He repeats his prayer early when he arises in the morning and before and after washing, before and after each meal, etc. But three main prayers are to the sun, when the sun comes up; with a bared breast he stands upon the banks of the river and as soon as the rays of the sun appear he repeats his prayer. And at noon when the sun is right above, in like manner he repeats his prayer and at night, when the sun is going down, they are all waiting to offer up their prayers to the sun which is fast disappearing. The children are always present at these prayers and are standing on the banks of the rivers and are instructed and taught how to repeat the prayers. The following is one of the prayers to the sun or to the fire: "O, Omniscient Lord! I repent of all my sins. I repent of all evil thoughts that I might have entertained in my mind, of all the evil words that I might have spoken, of all the evil actions that I might have committed. O, Omniscient Lord! I repent of all the faults that might have originated with me, whether they refer to thoughts, words, deeds, whether they pertain to my body or soul, whether they be in connection with the material world or spiritual."

To educate their children is a spiritual duty of Zoroastrian parents. Education is necessary, not only for the material good of the children and the parents, but also for their spiritual good. According to the Parsee books, the parents participate in the meritoriousness of the good acts performed by their children as the result of a good education, imparted to them. On the other hand, if the parents neglect the education of their children, and if as a result of his neglect, they do wonderful acts or evil deeds, the parents have a spiritual responsibility for such acts. In proportion to the malignity or evilness of these acts the parents are responsible to God for the neglect of the education of their children. It is, as it were, a spiritual self-interest that must prompt a Parsee to look to the good education of his children at an early age. The proper age recommended by religious Parsee books for ordinary education is

7. Before that age children should have home education with their parents, especially with the mother. At the age of 7, after a little religious education, a Parsee child is invested with Sudreh and Kusti, i. e., the sacred shirt and thread. A Parsee may put on the dress of any nationality he likes, but under that dress he must always wear the sacred shirt and thread. These are the symbols of his being a Zoroastrian.

These symbols are full of meaning, and act as perpetual monitors, advising the wearer to lead a life of purity, of physical and spiritual purity. A Parsee is enjoined to remove and put on again immediately the sacred shirt and thread several times a day, saying a very short prayer during the process. He has to do so early in the morning on rising from bed, before meals and after ablutions. The putting on of symbolic thread and the accompanying short prayer remind him to be in a state of repentance for misdeeds, if any, and to preserve good thoughts, good words, and good deeds.

Female education claims as much attention among the Parsees as male education. Physical education is as much spoken of in the Zoroastrian books as mental and moral education. The health of the body is considered the first requisite for the health of the soul. That the physical education of the ancient Persians, the ancestors of the modern Parsees, was a subject of admiration among the ancient Greeks and Romans is well known.

Obedience to parents is a religious virtue with the Zoroastrian religion. One of the blessings that a priest prays for in a house on performing the Afringan ceremony is the obedience of the children to the head of the family. He prays: "May obedience overcome disobedience in this house; may peace overcome dissension; may charity overcome want of charity; may courtesy overcome pride; may truth overcome falsehood." Zoroastrianism asks its disciples to keep the earth pure, to keep the air pure and to keep the water pure. It considers the sun as the greatest purifier. In places where the rays of the sun do not enter, fire over which fragrant wood is burnt is the next purifier. It is a great sin to pollute water by decomposing matter. Not only is the commission of a fault of this kind a sin, but also the omission, when one sees such a pollution, of taking proper means to remove it. On the domestic and social life of the Parsees we find that, according to the teachings of the Parsee books, a husband is a king and the wife a queen of the household. On the husband devolves the duty of maintaining his wife and children; on the wife, that of making the home comfortable and cheerful. The

qualifications of a good husband, from a Zoroastrian point of view, are that he must be young and handsome, strong, brave and healthy, diligent and industrious so as to maintain his wife and children; truthful, as he would prove true to herself and true to all others with whom he would come in contact, and wise and educated. A wise and intelligent and educated husband is compared to a fertile piece of land which gives a plentiful crop, whatever kind of seeds are sown in it. The qualifica-



CONFIRMATION OF A YOUTH AMONG THE FIRE WORSHIPPERS.

PRIEST OF FIRE WORSHIPPERS ATTENDING TO HOLY FIRE.

tions of a good wife are that she be wise and educated, modest and courteous, obedient and chaste. Obedience to her husband is the first duty of a Zoroastrian wife. Marriage is an institution which is greatly encouraged by the spirit of the Parsee religion. It is especially recommended in the Parsee scriptures on the ground that a married life is more likely to be happy than an unmarried one, that a married person is more likely to be able to withstand physical and mental afflictions than an unmarried person, and that a married man is more likely to lead a religious

and virtuous life than an unmarried one. The following verse in the Gatha conveys this meaning: "I say (these) words to you marrying brides and to you, bridegrooms. Impress them in your mind. May you two enjoy the life of good mind by following the laws of religion. Let each one of you clothe the other with righteousness because then assuredly there will be a happy life for you." An unmarried person is represented as unhappy, as a fertile piece of ground that is carelessly allowed to be uncultivated by its owner. Marriage being thus considered a good institution, and being recommended by the religious scriptures, it is deemed a very meritorious act for a Parsee to help his co-religionists to lead a married life. Several rich Parsees have, with this charitable view, founded endowment funds from which young and deserving brides are given small sums on the occasion of their marriage for the preliminary expenses of starting in married life. Fifteen is the minimum marriageable age spoken of by the Parsee books. The parents have a voice of sanction or approval in the selection of wives and husbands. Mutual friends of parents or marrying parties may bring about a good selection. Among the Parsees the wedding ceremony is very interesting. Children are betrothed whenever the parents find a suitable wife or husband, as the case may be. The "fire priest" then has to decide whether the match is a suitable one. When the children become of age, the "fire priest" sets the day for the celebration. In the Parsees' year there are only a few days which are considered proper for marriage ceremonies, and when these days do arrive, it sometimes looks as if half the people in the place were being married. One very queer idea is that the ceremony must always take place on the ground floor of the house. It begins by the young couple bowing to the ground before the "fire priests," after which they grasp each other by the hand. Torches are then lighted with fire, taken from the temple. These the priests wave over the heads of the couple, while sprinkling them with sacred water. Then the priests take a large veil, which they place over the heads of the couple and one of the priests. While they are under the veil, the other priests intone a chant addressed to the man, telling him to be faithful to his wife, and calling the blessings of the spirits of the water, fire and sun upon him. After this the theme of the chant changes, and addresses the bride. When the chant ceases the veil is taken off and the pair are made husband and wife. In the selection of a wife it is held as essential that she must have a fine, sounding name, no physical defects, beautiful hair, eyes and teeth, and a sweet voice, besides being very graceful in movements and proportions. When the selection is made, and the planets

and stars consulted, the Laganpatrika is made out, in which the names of the parties and the horoscope of each is cast and written and the most suitable kind of marriage selected from the eight varieties that are prescribed in the Shastras. Before presenting himself to his wife, the bridegroom must prepare himself by prayers. On the wedding day, the bridegroom takes his seat at one end of the hall on a raised platform in the house of the bride's father. Soon the bride enters, accompanied by her father, and takes her seat at the bridegroom's right hand. A young priest sets a censer of fire at their feet, symbolic of their warm affections. Before the bride, a stone such as is used for pounding rice or wheat, is laid on the ground; this she steps on three times, to show that she thoroughly realizes the cares and responsibilities she is now about to undertake. Meanwhile, two priests stand waving lighted torches over her and repeating a prayer. After the bridegroom has made an offering of oil to the gods for giving him a wife, the priests hand him a torch, which he waves around her three times to typify that his love will always encircle her. The bride then makes her offering of oil and rice to the gods. A new garment is then put on the bride by her father, who fastens the foot of it to the foot of the bridegroom's dress. Bride and groom then clasp hands while the father binds them together with a cord made of grass, indicative of the marriage tie. After the bride has gone seven times around the fire repeating the marriage vows, the priest chants a hymn and the marriage is accomplished.

Marriage can be contracted only with persons of their own creed. Polygamy is forbidden except after nine years of sterility, then a man is allowed to marry another woman. Divorces are entirely forbidden. The crimes of fornication and adultery are very severely punished. The women are delicate in frame with small hands; they are fine looking, with brave beautiful black eyes and long hair. They appear somewhat free in public, but take charge of household affairs at home.

When the case of a sick person is hopeless the priest advances to the bed and repeats texts from the sacred book called Avesta, which are to be consolation to the dying man. After death the body is taken to the ground floor where it was born and after being washed and perfumed, and dressed in white, it is laid upon an iron bier. A dog is then brought in to take a last look and thus drive away all the evil spirits. Prayers are said for the rest of the departed soul. All the men friends go to the door, bow down and raise their heads after touching the floor, as an indication of their sorrow for the departed. The body, when put upon the bier, is covered from head to foot, and two men bring it out of

the house and give it to four pall-bearers who are dressed in clean white clothes. As they pass with the body all who are present bow to it out of respect. The men friends form a procession with the priests to the Dak-ha-na or "Tower of Silence." These towers are constructed of stone twenty-five feet high, without any entrance except by a ladder to the top. The tower is unroofed. Upon arriving at the tower prayers are said in the prayer house which contains a fire sanctuary. After this the body is placed on a special layer of mortar, where it is exposed. Soon the flesh disappears, being devoured by birds while the skeleton remains. After a certain length of time the bones are removed to a place prepared for keeping them from being exposed to the birds, rain and air. This work must be done in fine clear weather; in case of bad weather the body must be kept until the weather is clear, for which purpose places are provided. When the body is exposed to the birds, etc., there are signs which tell the character of the dead man. If the birds touch the right eye first he was a good man, and if they touch the left eye first then he was a bad man.

Again, on the death of their dear ones, the rich and the poor all pay various sums, according to their means, in charity. These sums are announced on the occasion of the Oothumna or the ceremony on the third day after death. The rich pay large sums on these occasions to commemorate the names of their dear ones.

A child of the Parsees must be born upon the ground floor of the house. That is a requirement of their religion, that its life be commenced in humility and by good thoughts, words and actions. The mother is not to be seen by any one for forty days. After that she washes herself with holy water which has been sanctified by the priest. A Parsee rejects pork, ham and camel flesh, and will not eat anything cooked by one outside of the Parsee religion.

With the overthrow of the Persian monarchy under the last Sassanian king, Yezdegerd, at the battle of Nehavand, in A. D. 642, the religion received a check at the hands of the Arabs, who, with sword in one hand and Koran in the other, made the religion of Islam both state religion and the national religion of the country. But many of those who adhered to the faith of their fathers quitted their ancient fatherland for the hospitable shore of India. Now we have in Persia only about 15,000 Zoroastrians. The Mohammedans called them "guebres," i. e., ungodly. Most of them live in Kerman Yeza, on the soil of the motherland. The men are good citizens, humble, honest and generous, especially to their own brethren, and are also industrious, intelligent, handsome, clean in appearance and faithful to their religion.

Iran or Persia.

The original manuscript of this book is written in Persia by a Persian citizen, and very many of the historical events which are recorded in this work have taken place in Persia, where the Syrian Church has had, and still has, many of its most prominent and influential members. Therefore, I presume that people here in the West wish to know more about this old country, so often mentioned in the Bible, and get information concerning its present condition and its people. And in compliance with this wish we give the following description of our dear fatherland:

Persia is called Iran by the natives. It extends 900 miles west and east and 700 miles north and south. The present boundaries are the Caspian Sea and the Transcaucasian provinces of Russia on the north; Bokhara, Afghanistan, and Baluchistan on the east; the straits of Ormuz and the Persian Gulf on the south; Asiatic Turkey on the west. It has an area of 648,000 square miles. We know of Egyptians, Assyrians, Babylonians, Greeks and Romans as having once been prevailing powers, mighty empires, but they have either vanished from the face of the earth, or their power and glory has faded away, and they have dwindled into insignificance, provinces and other empires of kingdoms.

Persia has held its own. It still keeps the same position as it did centuries ago. Notwithstanding the wide extent of the territory and variety of climate possessed by Persia, it has been for centuries in a state of weakness. It is but a shadow of the Persia of the past.

Its population is small and sparse. Even its most fertile plains have a diversity of population, as is found in India and China. Her glory today has flown away, and her splendor has faded, but her physical beauty still remains.

Persia is a Paradise, intoxicating people with the fragrance of its roses. It is a garden, wreathing the faces of mankind into smiles by its beautiful streams.

The atmosphere is clear and pure at all times. The climate is simply exquisite, moderate in heat and cold, and possesses four seasons, and is far healthier than that of any other country. The spring and fall of the year are rainy seasons, but perfectly beautiful, while the summers are long, dry, and hot, but not at all unpleasant.

The cultivated soil of Persia, whenever there is abundance of rain or possibilities of irrigation, produces an immense variety of crops. The best wheat on the surface of the globe is grown here. Other characteristic products being barley, rice, cotton, sugar cane, tobacco, millet, potatoes, sweet corn, cabbage, watermelo muskmelon, beans, peas, etc.

Tobacco, as all know, is among the best known products of Persia, so the Persians have the injurious habit of smoking, though, to their credit be it said, they never chew or use any snuff.

The following story tells about the first use of tobacco: Once, many,



NASR-ED-DIN SHAH.

many years ago, there was a very sick man whom the doctors could not cure of his terrible disease. So he was cast out by his relatives in a lonely place where they hoped that he might die, and in this way they could get rid of him. He, of course, became very hungry, but there was nothing for him to eat. He found a plant, however, growing there, and that he

ate, because he was so desperately hungry that he could eat almost anything. By and by, he began to like the taste of it and he felt better, so he kept on eating till he was entirely cured of his disease. Then he returned home to his people, who were astonished to see him in perfect health and asked him what had cured him.

He showed them the plant which was tobacco. It is frequently mentioned in the old legends and songs, showing that while America claims its introduction into civilized life, this noxious weed was known and used in Persia long before the discovery of it in the days of Sir Walter Raleigh.

The cotton plant is also raised largely in Persia, and, it is stated, that enough cotton could be raised in Persia to supply the markets of Western Europe.

Flowers, both wild and cultivated, grow in great beauty and variety, though a fractional part is used for perfume and drugs by a very ancient method.

If modern appliances were used, I have not the least doubt, that a large export of these articles could be promoted.

The irrigation is very crude compared with the Western systems, yet producing good results, and if scientific methods were used, the output would be infinitely greater. One of the methods employed in irrigation is the making of trains and canals of snow and connecting them with the rivers, which apparently do the needful work, and occasionally you may find springs obtaining their supply of water from the bottom of snowy mountains.

Fruits of many varieties grow there, such as dates, figs, pomegranates, peaches, apples, pears, plums, apricots, nuts, oranges, lemons, cherries, mulberries, and there are about forty different kinds of grapes. Some are so richly sweet, that one could not possibly eat many.

Fine grapes grow in most parts of Persia, but they cannot be exported fresh because there are no railroads. They can be carried for about forty miles on horseback, but when they have been thus carried they soon spoil. From grapes they make both wine and molasses, but most of them are dried, and made into raisins. They cover a terrace, or side hill, with plaster mixed with chaff, and upon this they spread the ripe grapes to dry in the bright sunshine. When dry they export them by means of caravans to Russia.

So the cultivated parts of Persia are rich and productive. When irrigated, it is only necessary to tickle the soil with a hoe and it will laugh into harvest.

Mineral springs, both hot and cold, abound, many of these gushing from the ground with great force from between the strata of limestone. These hot springs are another evidence of the subterranean activity of this region.

From all over the country, people who suffer from many ailments, repair to these springs, whose medical qualities are of great reputation.



MUZAFFAR-ED-DIN SHAH.

Nor is Persia lacking in mineral resources. There are, as yet, largely undeveloped mines of coal, iron, lead, copper, arsenic, mercury, sulphur, asbestos, mica, marble, magnecia and petroleum. Gold dust is found in the Jagatia and in the naphta springs near Bushire, the pearl fisheries of the Persian Gulf are very productive, while the turquoise mines of Khorasan are pronounced the richest in the world. The resources are

so extensive, that it would employ six times the population to deal with them. It is a wonder that capitalists are not there, as I think here is one of the best openings for commerce and industry.

Persia, also, is a great country for silk work, and that of an excellent grade. Its leading features are, doubtless, so widely known, owing to the fact that Persian rugs have reached foreign markets for centuries past. There is nothing so incomplete as describing a Persian rug simply as Persian, because there are twenty-five or thirty carpets that come under that head, entirely distinct from each other, and unless the specific name is given, it is impossible to tell what sort of a rug or carpet is meant. It may be stated in general, that the texture of the Persian carpets is more close than that of the Turkish carpets, which have a long nap and are thicker. Persian rugs are all made by hand without a single exception. They are stretched on frames, as one would make a sampler, and all the members of a family work on them, and a pattern prescribed for that particular carpet is before them. As a rule, considerable license is allowed for the expression of individual taste in working out these patterns. No two carpets, therefore, are exactly alike, and the owner of an old Persian rug may be reasonably sure, that while he may find other rugs resembling his, not one that is absolutely identical exists. This quality gives them a value possessed by an oil painting.

The forests of Elburz Mountains are infested with wild animals, such as wolves, tigers, jackals, wild boars, foxes, and the Caspian cat. Deer of every variety inhabit some of the mountains; lions and leopards are found in Mazandaran. Among the domestic animals are the horse, camel, buffalo, cow, ass, donkey, mule, sheep, dog, cat, etc. Persia is the home of the famous fat-tail sheep and produces also the much coveted lamb fur worn by ladies and called the Persian fur. Here also are found fine Arabian horses which may be termed the Oriental limited passenger trains or flyers, while the donkeys, mules and camels perform in the east the functions of western freight lines. Persian horses have always been celebrated as the finest in the East; they are larger and more handsome, but not so fleet as those of Arabia. Sheep are one of the main sources of wealth in the country.

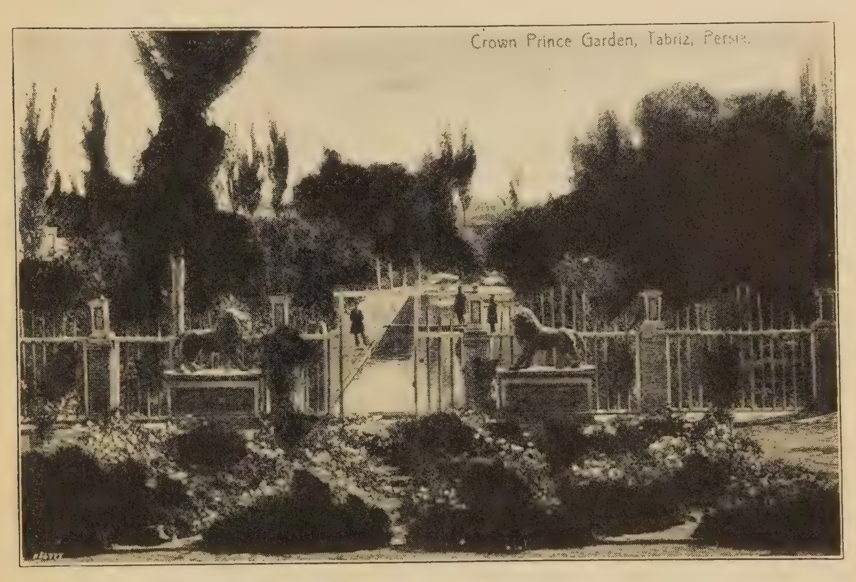
Education.

Our people have not had the advantage of education and science, which is indeed sad. But what they have learned is from nature and tradition.

Our government was, of course, to blame, and now in these days of



CITY OF URMIA, PERSIA.



CROWN PRINCE GARDEN, TABRIZ, PERSIA.

progression it would be folly to keep a silent tongue and allow things to continue as they are, and not to adopt western ideas and western skill. The people are generally more shrewd and clever than their neighbors in the far eastern countries. Tall, well built, their complexion fair and medium brown, not as fair as their Russian neighbors, nor as dark as their Indian friends.

They are slightly darker than the Anglo-Saxons and of medium height; on the whole, they have agreeable features.

They are not inventors, nor do they try to be, but I am sure that if they were more enlightened, they would become as famous inventors as those of other nations. They are good imitators, and could make you almost anything, if a pattern was before them, even without modern implements.

Their old handiworks are known throughout the wide world, and especially are they popular in Europe, and in every museum there are exhibits of their ancient skill, notable old Persian rugs and Cashmere shawls. Also, they are famous for their fast and unfading colors.

Ivory, bronze, metals of bonanza and gold abound, and also silver and gold paintings, which are highly priced by collectors of arts for their characteristic antiquity.

Their literature is also superb. If one could read the language, one would come to the conclusion that it is of the highest standard and the Omar Hakkajam Firdausi are books which compare favorably with Shakespeare. It is indeed a pleasure to read some of their classics, and there are scores of renowned authors.

The Persians are undoubtedly very musical, and there are some very talented among them. It is a common scene to witness bands and orchestras promenading the streets and amusing the public. They are also good singers; as linguists they are unbeaten and readily learn other languages with good pronunciation, and it is indeed common to find thousands who can speak three or four languages fluently.

It may occur to you to wonder why, if they are so intelligent, they have not progressed further toward western ideas. It is, indeed, a pity, when you know the real cause; it is not only the fanaticism of their religion and the old system of cruel monarchy, but it is also owing to the fact that the other powers have kept the doors closed for their own interests preventing progress and civilization from entering within. Other countries would, I am sure, willingly give the needed help, but these nations stand as an iron barrier and it seems improbable that the gates

will ever be opened and Persia will remain in darkness with her old manners and customs unchanged.

The doors of education have never been opened in Persia, and people simply live in total ignorance and in their own fanatic beliefs, which are doctrines of narrow-mindedness, controlled by their leaders.

Would it not be possible to interest a smaller or larger number of individual Americans, or American societies, in a proposition to educate in American institutions a hundred or more of Persian young men, from the years of 15 to 20, to be selected and approved of by the Persian Parliament, in order to have them return to Persia at the completion of their studies to become the means of improving the conditions in Persia, open up the Persian country, thereby establishing American influence in Persia and thus giving America commercial opportunities in Persia, which the United States could not secure otherwise?

THE PRESENT POLITICAL SITUATION.

The Revolution in Persia.

(Reprinted from "The Independent," 1909, by consent of the publishers.)

In spite of the protests of the Russian and British representatives, and their threat that foreign intervention was inevitable if the constitutionalists approached the capital, they continued to advance and have now captured Teheran and deposed the Shah. The Bakhtiari from the south, under Sardar Asad, effected a junction with the constitutionalists coming eastward from Resht, Kazvin and the Caucasus, under the Sipahdar, Governor of Gilan. The latter was formerly a horse dealer of Tabriz, who showed his ability in fighting by clearing of brigands the roads leading to that city. He was a leader in the movement to establish a republic, with Tabriz as its capital. As the combined forces of the constitutionalists approached Teheran, they were visited by the representatives of the British and Russian legations, to urge them to withdraw. The Sipahdar stated his terms, which were that the two commanders be permitted to enter Teheran with a body guard of 150 men each, to remain until they were satisfied with the working of the constitutional *regime;* that all the Russian troops leave the country; that the reactionary ministry be dismissed and the new ministers to be selected by the anjumans (political clubs) throughout Persia; that the governors of provinces be appointed with the approval of the local anjumans, and a few other stipulations. These were declared preposterous by the Russian and British emissaries. A few days later, as the revolutionary forces got near the city, they expressed a

willingness to concede some of the terms demanded, but the Sipahdar replied that he would see them in Teheran. The Persian Cossacks under Russian officers had several skirmishes with the forces of the Sipahdar, but on July 13, while the Cossacks were gathered on the western side of the city to defend a threatened attack from that quarter, a strong force rode around to the north and entered the gates there, taking possession of the parliament house, the foreign quarter and most of the city except Gun square, in front of the barracks held by General Liakhoff and the main body of his Cossacks. The Shah had taken refuge in his palace of Sul-



YOUNG PERSIAN KHANS OUTING, URMIA.

tanabad, outside the gates to the northwest, and the troops under him defended the palace by musketry and at the same time shelled the parliament house. This was also under fire of the Cossacks in Gun square, who were with difficulty holding their position against the continuous fusillade and occasional charges of the invaders. The Russian flag waved over the house of General Liakhoff, from which the Cossack sharpshooters were firing. After a day and night of fighting the Shah became frightened, and, under an escort of British Sepoys, was taken to the Russian Legation, over which British and Russian flags were flying. The priests and dignitaries meeting in the parliament declared by this act the Shah had

forfeited his crown, and the Crown Prince, Ahmed Mirza, a boy of twelve years, was declared Shah in his stead, with the exiled Ul Mulk as regent. The Sipahdar was made Minister of War and of the Provisional Government. General Liakhoff, having nothing left to fight for, offered his



MOHAMET ALI.

The Successor of Musaffr-ed-din, and father of the present Shah, who was deposed by his subjects in a recent revolution.

(By permission of McClure's Magazine.)

services to the new government and they were accepted. His Cossacks surrendered their arms, which were then restored to them, and then, under the authority of the Minister of War instead of the Shah, but with the same commander, they undertook the policing of the city. Notwithstanding the apprehensions of the looting and killing of foreigners which

have been expressed frequently in the dispatches via St. Petersburg, the conduct of the constitutionalist troops, undisciplined and irregular as they are, has been exemplary. Prisoners have been treated humanely and no foreigner has suffered in person or property. The Russian bank, containing $10,000,000, was protected by the entering troops. The new



THE SAPADAR.
Now Minister of War, leader of the Nationalist forces that took Teheran and deposed Mohamet Ali Shah.
(By permission of "The Independent.")

Shah is not the oldest, but the second son of Mohamet Ali, the deposed Shah. He is however, the oldest son by a princess of Kajar family, or the royal blood, and had been therefore designated by the late Shah as his successor. His mother, it is said, wishes to take him with her into exile, and the boy was taken weeping to the Peacock Throne. The Russian army from the Caucasus is still at Kazvin, 86 miles northwest of

Teheran. The instructions of its commander are worth quoting for future reference:

"The further advance of a portion of the force depends upon the course of events. It can only ensue upon the demand of the Imperial legation in Teheran in the event of the dangerous situation aforesaid arising. The commander of the force will be provided with the most definite instructions, which will emphasize that the exclusive object of the force must be the protection of the Russian and foreign legations, institutions, and subjects, while abstaining from any interference in the political struggle raging in Persia and generally in the internal affairs of Persia. The Russian troops will remain in Persia only until the lives and property of the Russian and other foreign diplomatic representatives and subjects and the safety of foreign institutions seems to be completely insured."

Why the Shah Abdicated.

About once every century, and sometimes oftener, Persia has awakened from her apathy, caught up in a way with the procession of nations, and then, wrapping her robes about her, has gone again to sleep. While it is only at these waking cycles that the busy world remembers that the land of Cyrus and Darius is a political entity, yet I doubt if there is a country so small, so sparsely populated as Iran, that has had a more marked influence upon the world's history. Even China can hardly claim to be older, and no country so well known has at the same time been so isolated.

We are just now passing through one of these waking periods in Persia, and if we are to count time by events, the last three years would be longer than the century that preceded them. History has been made so fast that neither England nor Russia has been able to quite keep up with it. Every day brings some surprise, some unexpected change, even to those two powers which are the only ones now in a position to forecast the future.

Three years ago we had a government that was an absolute monarchy and, with the exception of a small circle about the Court, of the worst sort, the people had no voice in affairs. Within three years Muzaffar-ed-Din, remarkable alone for his reckless prodigality, has died, and his son, Mohamet Ali, after less than two and a half years, has been forced to abdicate.

There have been periods in the history of the Persian Court when it had a touch of romance and grandeur about it, but that distinction can hardly be claimed for it now. True, some of the trophies of the great

warrior, Nahdir Shah, gathered in India, still remain in the palace to remind us of the days Persia had a place among the nations of which she was not ashamed; but these trophies now remain only because the grafters that have made up the Court since the death of Nasr-ed-Din, in 1896, have been unable to pawn or sell them.

The last three years will be known in Persian history as the reign of terror. The struggle has been between the old and the new Persia, the so-called Royalists and the Nationalists, and the result has been that in



THE BAKHTIARI TRIBESMEN WHO HAVE CAPTURED TEHERAN AND OVERTHROWN THE SHAH.

(By permission of "The Independent.")

nearly every province there has prevailed semi-anarchy. For quite a year Tabriz was besieged by the Royalists, the place holding out under the nomadic warrior, Satar Khan. It was only quite recently that the Russian stopped the fight by sending their troops there. Little by little the revolution spread until the Shah's authority extended but little outside the walls of Teheran. He had been able to hold the capital only by the aid of the Cossack brigade since the *coup d'etat* of June 22, 1908. The commander of this brigade, General Liakhoff, a Russian, was the real governor of the city. It was pretty well recognized on both sides that

as long as the capital remained in the hands of Mohamet Ali, he still held the key to the situation. Since the bombardment of the National Assembly, at the date above mentioned, the city had remained quiet. Indeed it was too quiet, for much of the time business was suspended, money became very scarce and the poorer classes were without work. To dissipate the gloom, the grafters at Court, chief among them being Amir Baharadur Jang, Minister of War, gave brilliant and expensive dinners to the



THE GREAT NATIONALIST PREACHER AND ORATOR, HADJI MUTAKALIMIN.
Strangled by the Shah's orders, June 23, 1908.
(By permission of "The Independent.")

diplomatic corps and high Persians. One only has to hear some of these governmental representatives talk to understand that not a little dust was thrown in their eyes by these wily Orientals. Many of them only laughed when the possibility of the revolutionists entering Teheran was mentioned. The London *Times,* reflecting this view in its issue of July 9, just four days before the city was taken, said:

"Our special correspondent in Teheran thinks it hardly credible that, in view of the intimation of the dispatch of Russian troops, the advance of

the Bakhtiari will be persisted in. The courage of the revolutionists has considerably cooled, and many of them recognize that their game is up."

Even the Shah had been led to think by those about him up to the very last that he would be saved, "though as by fire," when the Russian troops arrived from Baku. But before these troops could arrive the revolutionists had made their attack and had won the day.

Certain unnecessary cruelties had been inflicted upon the Nationalists



SATAR KHAN.
The nomadic Turk who defended Tabriz for a year against the Shah's forces.
(By permission of "The Independent.")

at the first battle when the Assembly was broken up that the people had sworn to avenge. Chief among them was the strangling of Hadji Mutakalimin, the noted orator and Mohammedan preacher. Another case even more distressing had been that of the editor of the Assembly newspaper, who was likewise strangled by order of Mohamet Ali, then Shah. Men like Slamon Khan were kept chained in filthy places until their bodies were full of sores and abcesses. In this special case, Slamon Khan was

thus confined from June until late in December. Others with larger purses bought their freedom at an earlier period. A score of the best men fled to Europe, while others joined the revolutionists in the provinces to await the day when they should have an opportunity to avenge the wrongs that had been inflicted upon them because of their political views. But back of it all was even a deeper feeling that the constitution must be restored by its friends and not by its enemies.

The sending of Russian troops to Tabriz seems to have hastened matters, for out of the anarchy and chaotic conditions that had appeared all over the country arose two armies. The one from the south had been organized from the Bakhtiari hill tribes, while the one from the north was under the command of the Sapadar, a man with a wonderful clear head. He had come to Teheran as a young man, without a penny, from the despised province of Mazenderan, and within a few years accumulated a vast fortune. He has been a member of the Shah's cabinet at different times, as well as holding other responsible positions. As these two armies approached Teheran, those who knew the situation appreciated their strength. The commander of the Bakhtiari troops was met at Kum, one hundred miles south of there, by the English and Russian Consuls, and told that their coming to Teheran "would not be pleasing to the powers." The only answers this brought from him was a more rapid advance of his troops. The Bakhtiari horsemen are famous in Persia and they are noted as fighters. This time it was not to be a slaughter of unarmed, defenseless men shut up in the Assembly building. The Cossacks fought bravely, but they had men worthy of their steel.

The 4th of July was ushered in at Teheran by the roar of cannon and the clash of musketry. The Cossacks were being driven from their position at the Karaj River, sixteen miles west of the city, where the two armies had united. After nine days' skirmishing, covering a distance of fifteen miles on either side of the Enzeli-Teheran post-road, the Cossacks were driven back to their barracks in the town. On the thirteenth day of July the Nationalists, under the command of the Sapadar, attacked the city, the wall and gates of which were defended by the Shah's troops.

It was quite seven o'clock in the morning when the attacking army reached the city gate. They were all mounted, dust-covered, and had every indication of having spent the night in the saddle. The guard at the gate was swept away, before they had realized what had happened, while the invaders pushed steadily forward. When they were well within the wall they separated, showing that they were well organized. Certain divisions of the army had been given special quarters of the city to

attack. The larger part, however, pushed on to the Assembly Hall, from which the Nationalists had been driven in June, 1908. There was much shooting, as I can testify, for I happened to be caught in the street; the bullets seemed to be falling like hail. The city was soon in the hands of the Nationalists, except the Cossack barracks and the Dochin-Tapeh gate. At the barracks were a thousand Cossacks, while the Shah's army outside the city was supposed to number five thousand. The invading army was



HUSSEIN ALI MIRZA.
The present Shah of Persia, who succeeded to the crown after his father was dethroned.

smaller, the exact number not being stated. Firing continued for seventy-two hours, the Nationalists with rifles behind walls, while the Shah's forces bombarded the town from the neighboring hills and the Castle-Kajar. The Cossacks freely used their heavy guns from their barracks in the center of the city. The city being built of mud and sun-dried brick, the heavy guns could do little damage. When a building was struck the ball simply tore out a hole in the wall, otherwise no harm being done. The sharpshooters from behind the walls did the greatest damage to life. No

one will ever know how many were injured and killed, but the number cannot be over five hundred; some make it more, but others think it less. After every other place in town was captured the Cossacks, under General Liakhoff, surrendered. There were no cruelties inflicted, such as were witnessed a year before when the Royalists were successful. Very little looting was done, and in nearly every case the stolen goods have been found and returned. A very serious attempt has been made by the Nationalists to command the respect of the better element in the community. This is, of course, essential to success.

The surrender of the barracks took place late in the evening of the 16th, and early next morning Mohamet Ali sought refuge at the Russian Legation, at their summer home in Zergendy, which is about six miles from the town in the hills. The Nationalists commanding the situation immediately demanded his abdication, although a few days before they had confined their demands to the dismissal of the crowd about him, the organization of a new Cabinet and the withdrawal of Russian troops from Persia. With the abdication of Mohamet Ali, there at once arose the question of the succession, which was speedily settled by the choosing of his thirteen-year-old son, Ahmet Ali, the Crown Prince. The Azad-ed-Dowleh, head of the Royal Kadjar family, was chosen "governor" of the new Shah. He may later be given the title of regent, but unquestionably the National Assembly and local "anjumans" propose to hold the reins of government. A new ministry is being organized with the Sapadar as commander of the army as well as Minister of War. The Cossacks had hardly surrendered until General Liakhoff, their commander, was offered a place on the staff, and the Sapadar chose as his personal escort a company of the same Cossacks he had just been fighting. It is hardly probable, however, that General Liakhoff will remain in Persia.

That the Nationalists have scored a great victory; that they have surprised nearly everybody by their toleration and self-control, cannot be denied. Whether or not they can meet the heavy demands that will be put upon them remains to be seen. While the horizon is darkened by many cross-winds it is yet the best chance the Nationalists have ever had. The cruelties and oppression of the old regime are still fresh in the minds of all; the semi-anarchy that swept the country during the last year and a half, paralyzing all branches of trade, has taught its lessons. All interests will welcome a season of tranquility. The question many are asking is whether or not the leaders can unite on a common policy. The future alone can reveal this, but it is very hard for those who know Persia, to reconcile Mohammedanism with the more liberal form of govern-

ment. There have been for centuries in Persia two sets of laws, the sacred law based on the Koran, and the common law, administered by the authorities. The sacred law is in the hands of the priests and high-priests, and is held in much higher esteem by the people than the edicts of any parliament. We may well ask if toleration has advanced in the Mohammedan world until they are ready to incorporate in their government the magic words, "Liberty, Equality and Fraternity." Unless this be the case it is hard to see how the ship of state can be kept off the shoals. Then there is the question of Russia's troops now in West Persia, Kasvin and other points along the Enkeli-Teheran post road. When Persia demands their withdrawal Russia can say, "Pay us what you owe us!" This, of course, will be impossible, and the troops may remain. As I have already hinted, the treasury is empty; trade is at its lowest ebb, thus reducing the custom's receipts to an amount insufficient for the ordinary running expenses of the government, which must include the interest on the national debt. In many places the peasants are refusing to pay the usual taxes, with the result that the landlords are in a bad way.

As I write tonight Teheran is ablaze with fireworks in honor of the new order of affairs. The late Shah, Mohamet Ali, a prisoner at the Russian Legation, awaits a safe escort out of the country. His thirteen-year-old son yesterday was placed on the throne, but there was no crown. Was it too large and heavy for the young shoulders, or is it in pawn?

WHAT SOME GREAT AND LEARNED MEN IN AMERICA THINK OF THE BOOK.

THE UNIVERSITY OF CHICAGO.

February 7, 1910.

To whom it may concern:—

I have looked over the manuscript histories of Persia and of the Syrian Church written by the now deceased father of the Reverend N. G. Malech; a work which occupied the last fifteen years of his life, and have come to the conclusion that the publication of these manuscripts in both the original modern Syriac and an English translation would be of value to the scholarly world for two reasons:

1) They would furnish Semitic philologists with a large amount of material for studying modern Syriac used as a literary language. Scholars are giving special attention today to the study of all the modern Semitic dialects, and there is room for more material for the study of modern Syriac. These manuscripts would furnish such material.

2) The author has quoted very fully from authorities, many of them inaccessible to the occidental scholar.

The general history of Persia is based upon the following sources:

a. Shah-nama, a book written in the Pahlevi language and later translated into modern Persian.

b. Rousat al Safa (garden of pleasures), a history written by Nizam al Doula at the command of Sultan Husain Mirza of Persia, a work completed in the year 911 of the Hegira.

c. Nasikh al Tawarikh, by Nasir al Din Shah; in Persian.

d. The writings of Bar Ivraye.

e. Zibdat al Tawarikh, a Persian history.

f. Tarikh Nadir Shah Apshar.

The history of the Syrian nation and church is based on the following sources:

a. Teachings of Mar Addai.

b. Josephus.

c. Aphraates.

d. Mar Ephraim.

e. Mar Jacob of Urhai.

f. Chronicles of Joseph Simeon Assemani, 7th century.

g. Mar Elias, Metropolitan of Damascus, 9th century.

h. Mar Elias Bar Simeon, Metropolitan of Nibisis, 10th century.

i. Mar Bar Simeon, 12th century.

j. Mar Simeon, Metropolitan of the Euphrates region, 13th century.

k. Mar Givargis Bar Ivrage, 13th century.

l. Amru Bar Mattai, 14th century.



PROF. D. D. LUCKENBILL.
Chicago University.

m. Mar Odishu (Odyseus), Metropolitan of Nisibis, 14th century.

n. Sharbat Sahdec.

o. Javan Rashid and Abdec Kgaze, Metropolitan and Tartar writers, who had embraced Christianity.

p. Mohammedan historians.

q. The Syriac monument found in China.

It is particularly these sources that make these histories valuable.

D. D. LUCKENBILL.

GARRETT BIBLICAL INSTITUTE.

Evanston, Illinois, Feb. 25, 1910.

To whom it may concern:—

After examining various portions of "The History of Persia" and 'The History of the Syrian Nation and Church," by the late Rev. George David Malech, I am glad to express my appreciation of the two works They



F. C. EISELEN.
Professor of Semitic Languages, Evanston, Ill.

give evidence of scholarship and painstaking industry. They are of interest and value, in part, because of the nationality and position of the author, but altogether, aside from this, they constitute a valuable contribution to our knowledge of the Orient. The extensive quotations from the Persian, Arabic and Syrian authors, and frequent references to them, give a unique value to the works and as monuments of modern Eastern lit-

erature, they will prove of considerable value to the linguistic student. I trust that some way may be found to make possible their publication both in the original and in English.

F. C. EISELEN, Professor of Semitic Languages.

I am glad to endorse Prof. Eiselen as competent and reliable authority in the matters referred to above.

A. W. HARRIS, President Northwestern University.



REV. GEORGE L. ROBINSON, Ph. D.
Professor of Old Testament Literature and Exegesis, McCormick Theological Seminary, Chicago, Ill.

McCORMICK THEOLOGICAL SEMINARY, OF CHICAGO.

March 4th, 1910.

To whom it may concern:—

The undersigned has become interested in the descriptions given by the Rev. N. G. Malech of his father's two volumes on: (1) *The General*

History of Persia, and (2) *The Syrian Nation and Church*, and feels that these works, which evidently represent the best years and scholarship of a very learned man, should be given to the English speaking world.

Signed,
GEORGE L. ROBINSON,
Professor of Old Testament
Literature and Exegesis.

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McCORMICK THEOLOGICAL SEMINARY, OF CHICAGO, ILL.

March 5, 1910.

The Rev. Nestorius George Malech,
Chicago, Illinois.

Dear Sir:—

My examination of the table of contents of your father's ecclesiastical history and of the specimen pages submitted to me satisfies me that the work would be of great use to students of the history of the Eastern Churches. It is very well known that the Greek Catholic, the Armenian, the Nestorian and the Coptic churches have been neglected very largely by writers on ecclesiastical history in the past. There are rich mines of information that remain to be explored. I am persuaded that your father had access to some of these sources and was able to incorporate important matters into his work. I shall therefore watch with interest and rejoice in the publication of his book, trusting that you may find the way open towards this end.

Sincerely yours,
ANDREW C. ZENOS.

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THE ORIENTAL SOCIETY.

Chicago, Ill., February 28, 1910.

To whom it may concern:—

It gives me pleasure to recommend, not only to scholars but to all those interested in the history of the ancient East, and of the Syrian Church in particular, the works which the Rev. Nestorius George Malech, priest of the Syrian Evangelical Apostolic Church, expects to publish from the manuscripts of his father. The sources used in these books are of the highest value, and it is hard to believe that the works will not be of the highest value to scholars.

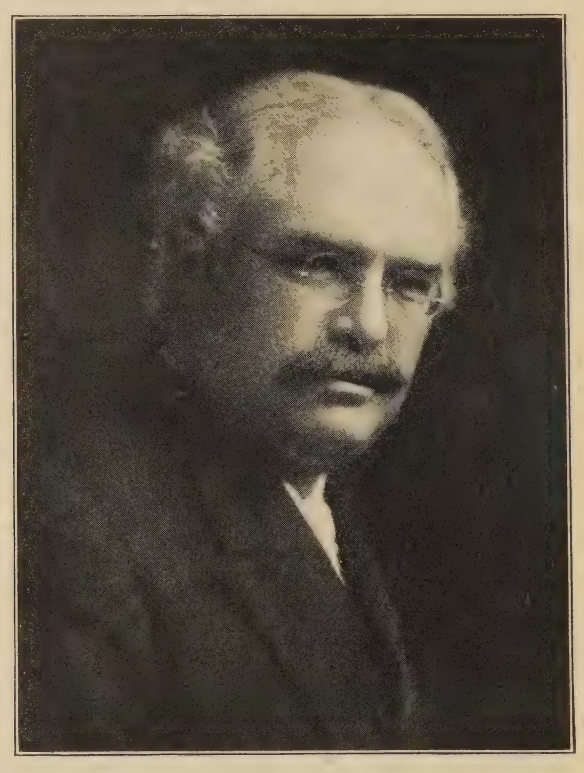
OLAF A. TOFFTEEN.

CHICAGO THEOLOGICAL SEMINARY.

Rev. N. G. Malech, Feb. 9, 1910.

Dear Sir:—

I have been interested in your statement concerning the histories written by your late father, concerning whom the Persian young men speak with the greatest confidence and affection. I also have heard from one of



OZORA S. DAVIS.
President Chicago Theological Seminary.

the Persian young men in whom I have great confidence such reports of the ability of your father to prepare the works which you have in hand that I do not doubt at all that these writings are eminently worthy of publication and would be of value as a permanent contribution to the history of the church and people.

Yours very truly,

OZORA S. DAVIS.

March 1st, 1910.

I take pleasure in joining with the others in commending the enterprise which the Rev. N. G. Malech has undertaken.

C. P. ANDERSON, of Episcopal Church, Bishop of Chicago.

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ST. JAMES CHURCH.

Chicago, February 20, 1910.

This will serve to introduce the Rev. Nestorius G. Malech to those to whom he may show this letter. N. G. Malech has charge of a congregation of Persian Christians which meets every Sunday afternoon in St. James' Sunday School room, and in which I am very much interested. He is desirous of translating and bringing out a work on the history of Persia and the church there, which I have reason to believe will be an important contribution to scholarship. Anything that you may do to further this purpose will, I am sure, bring to you much satisfaction. His recommendations are very good.

JAMES S. STONE.

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THE FIRST CONGREGATIONAL CHURCH, OAK PARK, ILL.

March 18, 1910.

After conferring with the Rev. Nestorius George Malech concerning the manuscripts which his father has left, it appears to me that they ought to be published; and I concur in the judgment of the other ministers and scholars of Chicago from whom he has letters to this effect.

It is very desirable that we increase the sources of our knowledge of the field which these books appear to cover; and I should be very glad to know that Rev. Malech has been provided with means to accomplish this desire, which he feels to be both a duty to the scholarship of the world, and an obligation which he owes to the memory of his father.

WILLIAM E. BARTON.

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ST. JAMES METHODIST EPISCOPAL CHURCH.

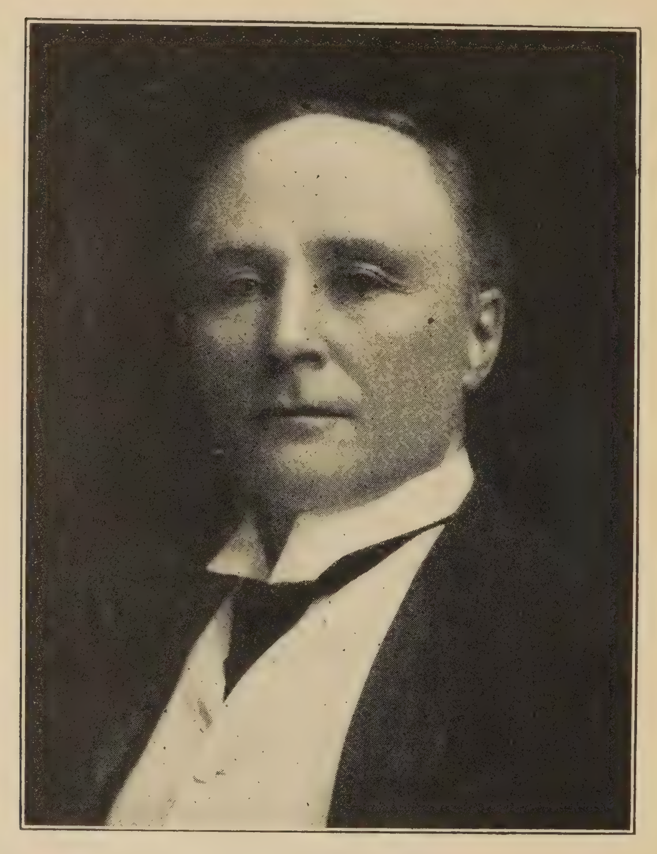
April 4th, 1910.

I have no doubt that it would be a great addition to the knowledge of Persia and Syria, could the works of the late Rev. George David Malech be printed both in English and Persian. American scholars who have examined the manuscripts express high appreciation of them. It would be a worthy contribution to scholarship to aid the Rev. Nestorius George Malech, son of the great scholar, in the publication of the works.

Very truly,

CHARLES BAYARD MITCHELL.

Having had occasion to acquaint myself with the contents of Prof. George D. Malech's History of the Syrian Church I wish to state, that it is, in my opinion, a very valuable and interesting volume. It gives a



REV. TH. EGGEN, EDITOR "LUTHERANEREN."

vivid picture of the oriental church from the earliest times to the present day.

The book deserves, and will no doubt get, a cordial reception from the reading public. And I cheerfully give it my recommendation.

TH. EGGEN.

Dec. 1, 1910.

THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH.

Chicago, Ill., March 1st, 1910.

I am very much interested in the work of Rev. N. G. Malech, and will be glad to take a copy of his work when published.

R. F. WEIDNER, Pres. of Chicago Lutheran Theo. Sem.



Grand Meadow, Minn., October 30th, 1909.

To whom it may concern:—

The Rev. N. G. Malech has asked me to express my opinion about the book on *the Syrian history,* written by his venerable father. I have had opportunity to examine only a small part of it, but from what I have seen of its contents I wish to say that I like it and that I desire to see it printed. I think that many of us living in the Occident would be very thankful for the interesting information which the learned *Rev. David Malech* gives us from old Oriental sources which are very difficult to get hold of here in the western countries. Therefore I sincerely wish that this work may find a publisher who will help *Rev. N. G. Malech* to publish both this and the other work, written by his blessed father, as soon as possible.

REV. A. H. GJEVRE, B. A., M. A., sometime missionary to the Jews, New York, N. Y., a student of Oriental languages, and translator of *The Doctrine of the Apostle Addai from the Old Syrian language.*

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AUGUSTANA COLLEGE.

Rock Island, Ill., Dec. 14, 1910.

The subject matter of the work is certainly timely. The political unrest in Persia and Turkey and the recent revolutions there have directed the attention of the world to those countries. The increased interest in missions in Mohammedan lands tend in the same direction. Judged from the prospectus the scope of the book is comprehensive enough. There should be a demand for a work of this kind. We know far too little about the oriental church.

I trust there will be a good demand for the book, and I wish Rev. Malech abundant success.

—C. W. FOSS.

WHAT SOME GREAT AND LEARNED MEN OF PERSIA THINK OF THE BOOK.

FROM THE PERSIAN FOREIGN MINISTER,

Urmia, Persia,

23rd in the Month of Jamadil Sani, 1327 Higerat.

His Excellency, Rt. Reverend Prof. George Dàvid Malech, of Dilgooshad, Urmia, Persia, a citizen of the praise-worthy Persian government, of the old Syrian Nationality.

He is a very well educated gentleman and of good standing. He is well known and highly esteemed among the Christians in Urmia, Persia. He has spent the best part of several years just past, in gathering and composing the history.

At present two of his most valuable historical writings in Syrian language are ready. One of these writings is about the Persian National History, beginning with the reign of Kaiumars, the first king of Ajam, extending down to the present time.

The second about Syrian Nation and Church History.

The Rt. Rev. Prof. George David Malech has taken much pains, trouble and time in composing and writing these two books.

It is intended that these two writings should be given to the press and published for the benefit of mankind. As this is impossible to be accomplished in Persia, the Rt. Rev. Professor thought to take the trouble and make the sacrifice of taking a trip to Europe and America to effect the printing and publishing of these books. Therefore, it is expected from the representatives of the Persian Government in the foreign lands by an urgent and special request that they will open every possible way and channel of assistance and counsel under the shadow of the Grace of the Kingdom as an effectual instrumentality to co-operate with the Professor for the achievement and accomplishment of his purposes for which he has taken the trouble of this long twelve thousand mile trip for the praise of Persia.

Tiflis in the 12th Month of Jamady ilsani, 1327 Higerat, No. 919.

General Counsel of the Persian Government in Tiflis, Caucasus, Russia, endorses Rev. Nestorius George Malech of Urmia, Persia. He is the son of Prof. George David Malech.

On their way to the United States of America, in Tiflis, Caucasus, Russia, the father of Rev. Nestorius George Malech died. His son, Rev. Nestorius George Malech, being in his company to this country, the United States, took the two historical writings of his father with him to the United States of America to accomplish the purposes of his father.



MISS CHERRIE M. SLY.
Public Stenographer, Unity Building, Chicago.

This General Counsel especially requests of all representatives of Persia everywhere, and in particular he requests the Persian Representatives in the United States of America to co-operate with Rev. Nestorius George Malech for the achievement and accomplishment of this great undertaking. — That all sources and channels of assistance shall be opened and nothing spared that will hasten the printing and publishing of these two great and most valuable works. From the shadow and mercies of the kingdom for the praise of Persia.

THE PERSIAN EMBASSY IN ST. PETERSBURG, RUSSIA.

No. 324, 2nd Rajab, 1327 Higerat.

The Persian Embassy in St. Petersburg, Russia, according to the writing of the Persian diplomatic representative in Tiflis, Caucasus, Russia, endorses literally Rev. Nestorius George Malech and his work.

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LEGATION DE PERSE.

Washington, D. C., September 11th, 1909.

To whom it may concern:—

I take pleasure in recommending to the favorable consideration of all who are interested in the cause of education and science the Reverend Nestorius George Malech of Urmia, Persia, who came to this country in order to have published two of his father's most valuable manuscripts, called "The Persian General History" composed and written in Syriac, to be translated into the English language.

Right Reverend Professor George David Malech of Delgusha, Urmia, Persia, the author of these two books has been a gentleman well known and beloved in his country, being of extraordinary ability as an author and instructor, he has taken much pains and trouble and made great sacrifices to accomplish this monumental work of his life by writing with his own hands two histories, one of the kingdom of Persia, extending over a period of three thousand years, and the other a national and ecclesiastical history of the Syriac nation.

Yours very truly,

H. C. FINKELSTEIN, Legal attache.

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THE PATRIARCH OF THE SYRIAN CHURCH, MAR SHIMON'S RECOMMENDATION OF PROFESSOR GEORGE DAVID MALECH.

"Accept prayers and blessings from the patriarchal throne!

To our honored and very exalted son, Professor George David Malech, peace and blessings in our Lord!

Your love, not only to us, but to our church and our people, has been reported to us. Your two historical works are very interesting and learned, and they give testimony of your zeal. So we also give testimony and recommend them as both good and great. And at the same time we give you permission to print our recommendation, hoping that it will have a very good and great result, which will be of good service to our church

and our people. We also cherish the hope that these works may become an object of joy and pleasure to the readers, as through them the memory of the Syrian-Evangelical-Apostolic Church and that of our able church-fathers will become renewed and preserved.

The grace of our Lord Jesus Christ be with you and your house.

Written at Kudshanes the 26th of November, 1908."

[Seal.]

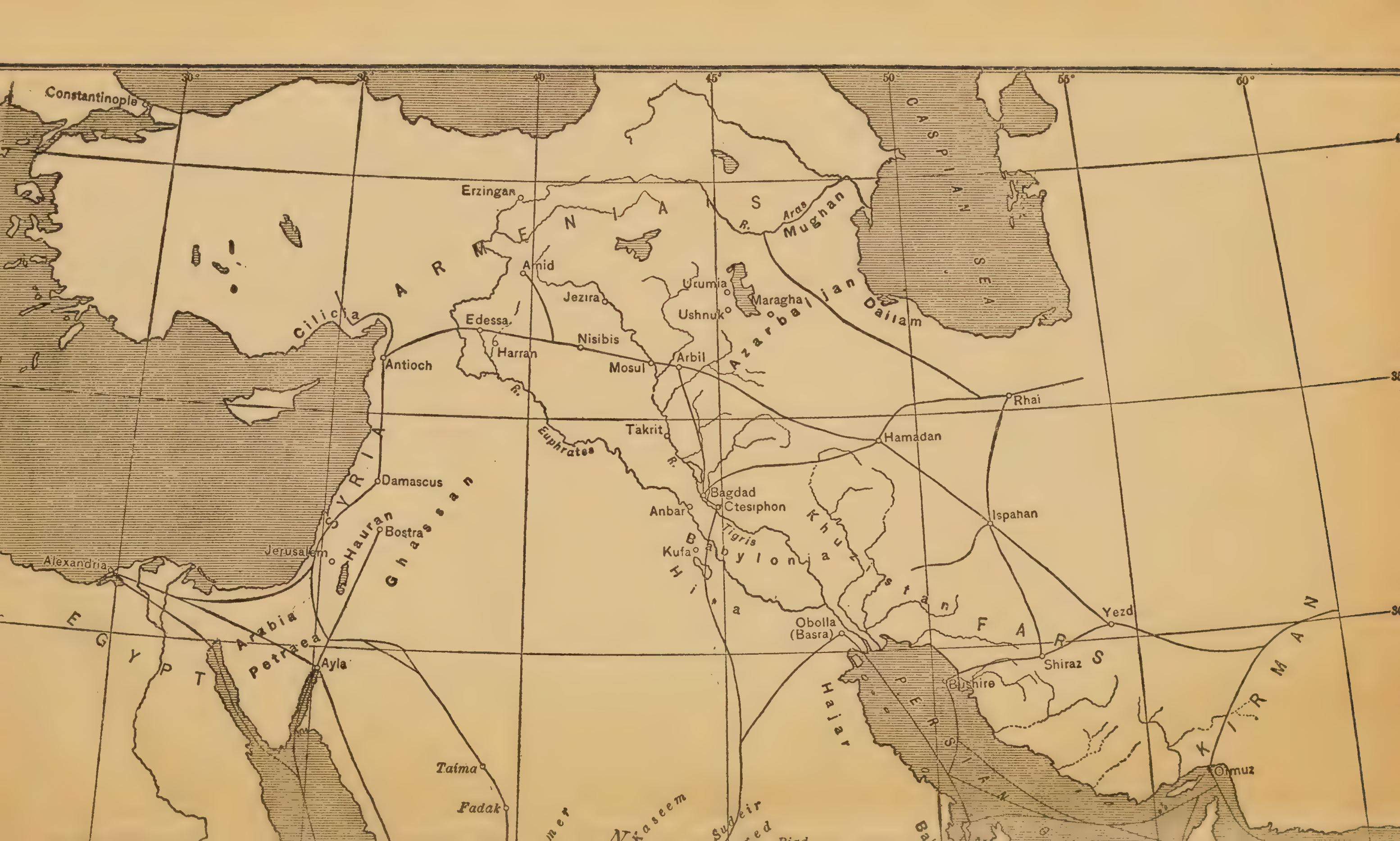




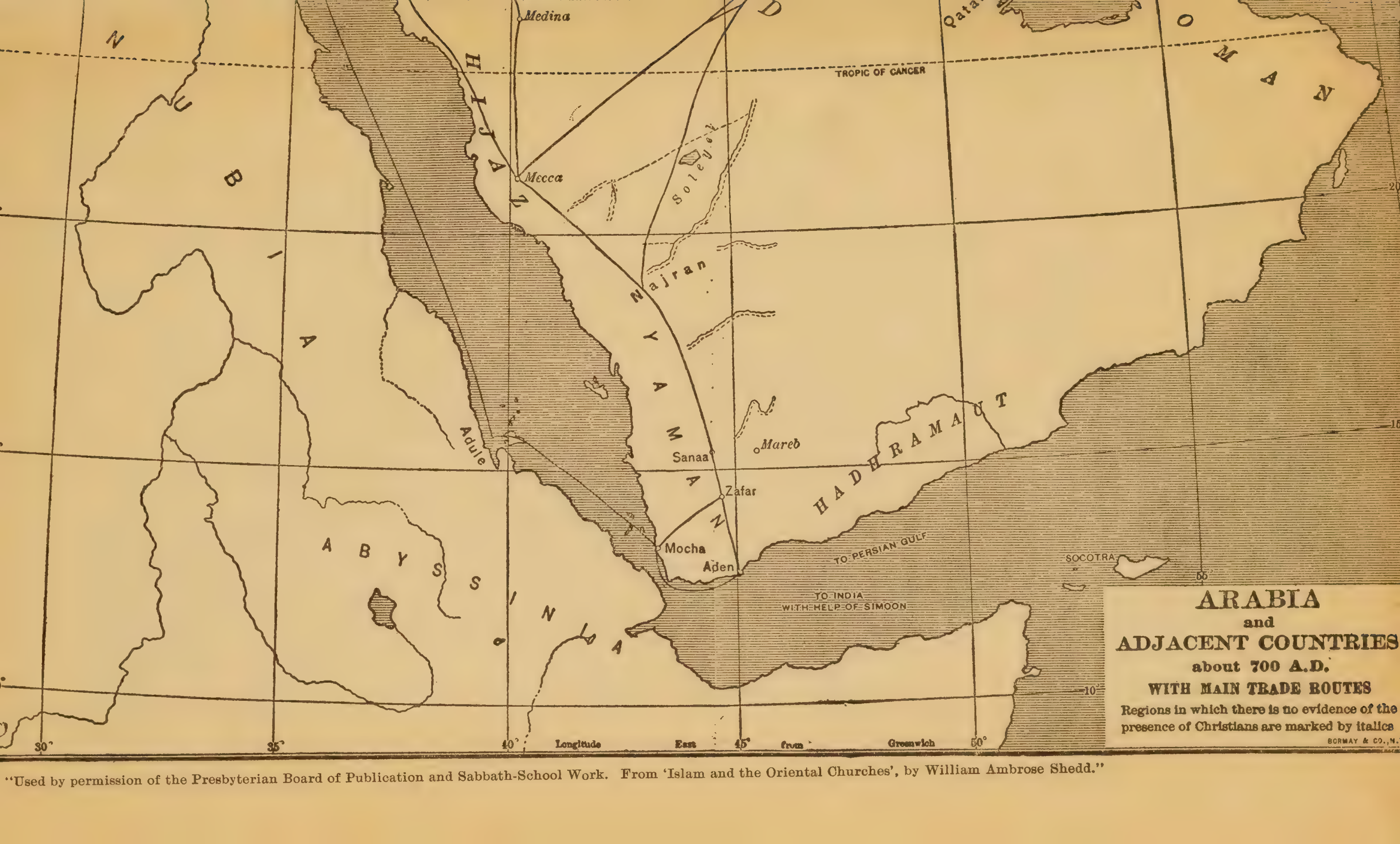
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Constantinople
Erzingan
ARMENIA
S
Aras
R.
Mughan
Azarbaijan
Dailam
CASPIAN SEA
Amid
Jezira
Urumia
Maragha
Ushnuk
Edessa
Harran
Nisibis
Mosul
Arbil
Cilicia
Antioch
Rhai
Takrit
Euphrates
R.
Hamadan
SYRIA
Damascus
Ghassan
Hauran
Bostra
Bagdad
Ctesiphon
Anbar
Ispahan
Khuzistan
Tigris
Babylonia
Kufa
Hira
Jerusalem
Alexandria
EGYPT
Arabia Petraea
Ayla
Obolla
(Basra)
Yezd
FARS
Shiraz
Bushire
Hajar
PERSIAN
KIRMAN
Ormuz
Taima
Fadak
30°
35°
40°
45°
50°
55°
60°



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